HEAVEN OPENED.

WHEREIN 4 14 37

The counsaile of God, concerning

Mans saluation is so manifested, that all men may see
the Ancient of dayes, the Judge of the World, in his
generall suffice Court, absoluing the Christian
from sinne and death:

Which is the first benefit we have by our Lord I E S V S C H R I S T.

{ —— Come and see —— }

The fourth Edition.

Newly amended and enlarged by Mr. WILLIAN

COWPER, Minister of Gods Word.



v

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LONDON,

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TO THE MOST SACRED, CHRISTIAN, TRVELY CATHOLIKE, AND

mightie Prince, IAMES, King of Great Britaine, France, and Ireland,
Defender of the Faith,&c.



IR, the Apostle S. Paul, that chosen vessell of God, and his Ambassa-dour, sent forth into the world to bring in the house of Iapheth into

the tents of Sem, having in his peregrination (vn-dertaken for preaching) from I erusalem onto Illyricum, seene the most pleasant parts of the world, and in an extasse transported from Earth into the third Heaven, seene also the pleasures of Paradise, as one who knew both, not by naked speculation, but experience, gives out his judgement of both, that the most excellent things of this world were but dung, in respect of the Lord Iesus, that what soever pleasure on earth may delight the eye or eare of man, is by infinite degrees inferiour to those,

A 2

Acl 9.15.

Gen.9.27.

Rom.15.19

2. Cor. 1 2.

Phil. 3.8.

1.Cor. 2.9.

which

THE EPISTLE

Phil.3.14.

Act. 20. 24.

1.Cor.9.25.

Luke 20.20

Iob.16.2.

which God hath prepared for his children; and therfore passing by both the pleasures of life, and terrors of death, hee fixed his eyes stedfastly woon that prize of the high calling of God; forgetting all other things, he became carefull onely of this one, so to run, and fulfill his course with ioy, be might obtaine that crowne. This as hee had learned like a good Disciple in the schoole of (brist, so like a faithfull Doctor doth he here deliver it vnto others, letting rus see, that the only comfort of a Christian on earth consists in this, to know that his name is written in Heaven in the booke of Life: which, as in this treatife hee confirmeth onto os by the inseparable commixion of the linkes of the golden chaine of saluation, specially of our calling, with our election, and glorification, so bee endeuours to draw the hearts of all the children of God toward it, as that maine and only point, wherein true peace and toy is to be found, and without which all other comforts in the world; yea, though it were superiority over all the angels of darkne fe in bell, and all the bodies of men on earth, shall befound in the end but miserable comforters.

I may truly say, what I have found in experience, that this the Apostles most comfortable Treatise, to

Such

DEDICATORY.

Juch as can Come and see, shall not only be as the Dent. 34. top of Pisgalito Moses, out of which hee saw the promised Canaan, but that also the man effectually called, shall beare in it the testimony of the heavenly Oracle, fleaking to bis heart as clearely as the Angel did conto Daniel Sthat hee is a man beloued of Dan. 13. God elected an beire of grace and glory. And therefore bauing resolved tomake common for the vee of others, those comfortable meditations, which it pleased God, out of this excellent Treatise to communicate onto me, I was also after long hasitation emboldned to present them to your Maiestie, not as of minde to bring by them any good onto your Highnes, but begging to them from your facred name fauourable protection. For I bumbly acknowledge, that from so base a minde as mine is, no thing can proceede worthy so great a Maiestie as God hath made you, not so much in regard of those famous King. domes over which your Highnesse stretches out your Scepter, as of those gifts of government, by which ye rule. Your Highnes baning received from God, cu Diademate, diuinum oleum, & cum Sceptro oculum. Kingly authority with Christian wifdome, facred Maiestie with fingular meeknes, being

THE EPISTLE

fo enident in your Highnes, that by them the worst fort of your Maiesties subiects have beene wonder. fully convinced, the better fort confirmed to feare you as their King, to love you as their Father: A conquest, aboue which no greater can be, Cum amari, coli, diligi, maius sit imperio. And this is it, which bath ouercome in me all contrary feares, arifing of the conscience of my weaknesse, that when your Highnes great wisdome shall perceive in these labours my great infirmities, yet your Maiestie, of your rare meekenesse, will fauourably censure them. Euen the starres which are obscured in presence of the Sunne, are profitable in his absence to give light to the earth, and how soener any light that is in these discourses, shall under your Highnesse eye be indeed but darknes, yet if with your Highnesse fauour they be allowed to give such glimmering light as they have Tonto others, it shall be no small comfort Tonto mee, and my greatest thankfulnesse shall be declared in my daily praiers onto the Lord God for your Maiestie, that the name of Iacobs God may defend you from all euil, and the Lord may fend you help out of his Sanctuary in all your need, according as hee bath done. O King, beloved of God,

Pfal. 20.1. Pfal. 21.1.

DEDICATORY.

God, bated of none but for Gods sake, keep still your heart in the love of God, and his trueth; Reioyce in the strength of your God, and seare not what stell can do vnto you. Is it not the Lord, who set your Highnesse on the Throne, to be a feeder of his people Israel? Is it not the Lord who hath delivered your Maiestie from the contentions of the people, and secret snares of your cursed enemies? though the Archers grieved you, hated you, and shot at you, were not the hands of your armes strengthened by the hands of the mightie God of Iacob? Is it not the Almightie, who hath blessed your Maiestie with heavenly blessings from above, with blessings of the depth that lyes beneath; with blessings of the brest and wombe?

Sir, let his liberall blessings wherewith the Lord your God hath prevented you, bee so manie obligations, binding your Highnes to honour the Lord, who hath honoured you. Let his forepast manifolde deliuerances be as so many confirmations, that if your Maiesty rest in him, and not in man, hee will still bee a buckler vnto you. Let Abaddon the King of the Locusts, that Romish cosurper rage, Vnto the Lord belongs the issues of death. Can Balaam curse

Pfal.56.4.

Pfal.18.43.

Gen.49.23.

Gen.49. 25.

Pfal.21.3.

Pfal. 18.50.

Gen.12.1.

Pfal. 68. 20.

Reuel. 9.11.

THE EPISTLE

Num. 23. 8. Iob.1.70.

curse, where God hath bleffed ? Yea, can Sathan burt the man who is hedged by the Lord? Let the Ambaf.

2.King 18.

Sadors of new Babel, more shamelesse then Sennacherib his Rabfache, raile at good king Ezekiah ruling in Ierusalem, the Lord bath yet a hooke for his nottrils, and a bridle for his lips. Doe not the eyes of the Lord behold the whole earth, to

Efa 37.39.

(hewe himselfe strong with them that are strong, and

2. Chr. 16.9. of a perfect heart toward him? Therefore feare not

Efa.8. 12. Pfal.69.9.

their feare, but fanctifie the Lord God of hostes; let him be your feare, and he shall be a Sanctuary vnto

your Maiestie. Count it a part of your high glorie, and no small matter of your Maiesties ioy, that with Christ you beare this piece of his crosse, that there-

Pial. 21.7.

bukes of them who rebuke the Lord, are fallen woon you : and trust still, O King, in the Lord, and in the mercy of the most High, and so your Maiestie shall

neuer fall. Long may your Highnes live and raigne ouer vs, as a faithfull sernant to your God, and a

happy King of manie ble Sings to your people.

Your Maiesties most humble

Subject, and daily Oratour,

William Cowper,

Minister at Penh.



HEAVEN OPENED.

ROMANS 8. VERSET.

Now then there is no condemnation to them that are in Christ Iesus, which walke not after the sless, but after the Spirit.

THE FIRST PART OF THE CHAP-

ter: contayning comfort against remanents of sinne in the institled man.

My helpe is in the name of the Lord.



H E whole Scripture is given by Dinine inspiration, and is profitable to teach, improone, correct, and instruct in righteousnesses, that the man of God may bee absolute, beeing made perfect unto all goodworkes. It is a banquet of heavenly wisedome, saith Ambrose, Convinium sapientia, singuli libri, sin-

gula sunt sercula. It is compared by Basil to an Apothecaries shop, in which are so many sundry sorts of medicaments; that every man may have that which is convenient for his disease. Nullus enim est hominum morbus, cui scriptura prasens remedium non suppeditet: for there is no sickenesse of man, whereunto the Scripture surnishes not a present remedy. And yet as among the works of God, there 2.7im. 3.16.

A commendation of holy Scripture.

Ambr. offi.
lib. 1. cap. 32

Bafil. in aliquot scriptura locos.

Cyp.de duplici marsyrio.

Some books of holy Scripture meeter for vs the others are.

August. de temp. Ser. 49.

Why among the Epistles this to the Romanes is first. Ierom. Epist. ad Paulin.

Two parts of this Chapters the first containes comfort against sinne: The second, comfort a. gainst the crosse. is a difference, and some of them more clearly then others declares the glory of God, so it is also amog his holy writs, they breathe all out one truth by a most weet harmonie, Divine enim lestiones it a sibi connectuntur, tanquam vna sit lestio, quia omnes ex vno ore procedunt: yet ye shall find that in some of them the Lord commeth neere vnto vs, as it were, with the face of a man, talking familiarly vnto vs; in others againe he mounts high aboue vs, as it were with the wings of an Eagle. And the Lord hath lest it free, to delight our selves most in those places of holy Scripture, wherein for our estate wee have most edification, and to seeke in this Apothecary shop of that sweet Samaritan the Lord Iesus, pharmaca morbo nostro convenientia, such medicines as are meet for our maladie.

Among all the bookes of the olde Testament, most frequent testimonies are brought by our blessed Sauiour and his holy Apostles, out of the booke of the Psalmes. Ierome called it a treasurie of all learning: and among all the Episses of the Apostles, no maruaile this to the Romanes have the first place, not that it was first written, but because about the rest, it containeth a most perfect compend of our Christian faith. And this middle Chapter thereof hath in it an abridgement of all these comforts and instructions, (one excepted) which otherwise are dispersed throughout the whole Epistle, and is (so to call it) a pleasant knot of the garden, and Paradise of God, and therefore shall it not be vnprofitable for vs, by Gods grace, to delight our selves for a while in it.

As for the connexion of this Chapter with the former, we are to know, that it is a conclusion of the fore-going Treatise of Institution. Wherein the Apostle summarily collects the excellent state of a Christian, institled by faith in Christ Iesus, declaring it to be such, that there is no condemnation to him, that nothing, were it neuer so eaill, is able to hurt him; yea by the contrary, that all things worke for the best vnto him. And because there are only

two

two euils which grieve vs in this life, to wit, sinne that remaines in vs: and affliction that follows vs in the following of Christ. Against both these the Apostle surnishes the instiffed man with strong consolations. Comforts against the remanents of sinne, we have from the 1. verse to the 18. Comforts against our afflictions, wee have from the midst of the 18. verse to the 31.

That this is the very purpose and order of the Apostle, is euident out of his owne conclusion, set downe from the 21. verse, to the end: wherein he draws all that he hath spoken in this Chapter to a short summe, containing the glorious triumph of a Christian ouer all his enemies. The triumph is first set downe generally, verse 31. What shall wee then say to these things? if God be with vs, who can be against vs? &c. This generall incontinent he parts in two, there is (faith he) but two things may hurt vs, either Sinne or Affliction. As to sinne, he triumphs against it, verse 33.82 34. Who shall lay any thing to the charge of God his chosen? it is God that instifieth, who shall condemne? It is Christ who is dead, or rather, who is risen againe, who is also at the right hand of God, and maketh request for vs. As to affliction, he triumphs against it, from the 35 to the end, Who shall separate vs from the lone of Christ? Shall tribulation, anguish, or persecution? shall famine, nakednesse, or perill? yea, shall death docit? or that which is much more, shall Angels, principalities, or powers doe it? No, In all these things wee are more then conquerours, through him that loued vs. Thus doth the Apostle, like a faithfull steward in the house of God, take by the hand the weary fons and daughters of the living God, that he may lead vs into the Lords wine feller, there to refresh and stay vs with the flagons of his Wine, to comfort ws with his Apples, to strengthen vs with his hid Manna, and to make vs merry with that Milke and Honey which our immortal hufband Iesus Christ hath prouided for vs. to sustaine'vs, that we faint not through our manifold tentations that compaffe vs in this barren wildernesse.

This order of the Apottle is manifest out of his owne conclusion.

Rom. 8. 31.

vers.33.34

vers. 35.

Cant. 3. 1.

Subdimition of the first part,

Proposition.

Coherence of this Chapter with the former.

The Apostles former lamentation turned into a triumph We come then to the first part of the Chapter: wherein the Apostle keepes this order. First, he sets down a general propositio of comfort, belonging to the instified man. Secondly, he subious a confirmation thereof. Thirdly, he explaines his reason of confirmation: and fourthly, applies it; first by commination of them who walk after the sless: secondly, by consolation of the godly against the remanents of the sless: thirdly, by exhortation of both, not to walke after the sless. In the proposition agains set downe Verse 1. first, he points at the comfort; Now then there is no condemnation: secondly, he sets downe a limitation, restraining this comfort; to them who are in Christ: Thirdly hee subious a clearer-declaration of those persons who are in Christ, to wit, they walke not after the sless, but after the Spirit.

Verse 1. (Now then.) This is a relative to his former discourse, & is (as I have said) a conclusion, inferred upon that which goeth before. Seeing we are instified by faith in Iesus Christ, and are now no more under the Law, but under grace; seeing we are buried with Christ by baptism into his death, that like as he was raised from the dead by the glory of his Father, so we also should walk in newness of life, having received that spirit of Christ, whereby we fight against the law of sin in our members, which rebelleth against the law of our minde: seeing it is so, we may be sure that the remanent power of sinne in us, shall never be able to condemne us

demne vs.

We see then, that these words containe the Aposses glorying against the remanents of sin, the sense wheros, in the end of the last Chapter, made him burst out into a pittiful lamentation, and cry; Omiserable man, who will deliner mee from the body of this death? but now considering the certainty of his delinerance by Iesus Christ, he reioiceth & triumpheth. Wherin for our first lesson, we marke the diversity of dispositions, to which the children of God are subject in this life: sometime so full of comfort, that they can not

containe

containe themsclues, must needes breake forth into glorious reioycings : at other times fo farre dejected in mind, that their ioy is turned into mourning; and this ariseth in them from the variable change of their fight and feeling. The Disciples on mount Tabor, seeing the bright shining glory of Christ, were rauished with ioy, but incontinent when the cloud ouershadowes them, they become afraid. If the Lord let vs feele his mercies, we are alive; but if hee hide his face, and fet our sinnes in order before us, we are fore troubled. As the troubles we have in this life are not without comforts; Bleffed be God the Father of our Lord lesus, the Father of mercies, and God of all comfort, who comforts vs in all our tribulation: fo our joy, fayth Saint Peter, is not without heavinesse, the one arising of the knowledge of that vndeferued inheritance referued for vs in heaven: the other of our manifold tentatios, to which we are subject here vpon earth; it is these viciffitudes and changes which wrought in Danid such different dispositions, as appeareth in him, in the Booke of the Pfalmes, and which all the godly may by experience finde in themselues. Pascimur bic & patimur: Bernard, for heere wee are fo nourished with the comforts of God, that we are nurtured with his croffes. It is the Lords difpensation, and we are to reuerence it, resting assured, that the peace and joy which once the Lord hath given vs, may be interrupted, but can neuer be vtterly taken from vs: the Lord who will not fuffer the rodde of the wicked for ener to lie upon the backe of the righteous, lest they put out their band to wickednes, will farre leffe fuffer his owne terrours continually to oppresse our consciences, lest we faint & despaire: though he wound us, he will binde us up againe, after two daies he Hof. 6. 2 will reuine vs, and we shall line in his fight; Weeping may abide in the Evening, but ioy shall come in the morning. The chosen vessel of God shall not alway lament, and cry, Woe is me, fonitime the Lord will put a fong of thanksgiuing into his mouth, and make him to reioice: thus, de aduersis & prosperis Chrisoft. in admirabili virture vitam Sanctorum contexuit Dens. The life Mat, hom.

Mat. 17.2.

Pfal. 50-21.

2. Cor. 1.3 1. Pet.1. 3

Pfal.125.3

of

The life of a Christian is a mixed webbe, wrought of trouble and comfere.

Papists wrongfully collect here, that there is no sinne, or damnable act in them who are in Christ.

Caietan, Agui.

Cypri. orat.

of a Christian may be compared to a web, so maruailously mixed and wouen of comfort and trouble, by the hand of God, that the long thread thereof, reaching from the day of our birth to the day of our death, are all of trouble, but the west interiected with manifold comforts. And this haue we marked upon the coherence of the beginning of this Chapter with the end of the former.

Now in these words it is to be observed, the Apostle saies not, there is no fin in them who are in Christ; but he fayth, there is no condemnation to them: he hath confessed before that he did the euill which he would not, and that he faw a lawe in his members rebelling against the law of his minde:but now he reioyceth in Christ, that sinne in him is not able to condemne him. It is then a falle exposition of these words, which is made by Caietane and Aguinas: Wihil est damnabile in illis qui sunt in Christo, nullus actus quo mereamur damnari: that in them who are in Christ, there is no thing worthy to be damned, no act that merits damnatio: for the Apostle condemnes these motions of sinne, which he found in himselfe, as euill and repugnant to the Law of God: and if the holy Apostle was not assamed to confesse this of himselfe, what blinde presumption is this in them to exempt themselves, or others, from such motions, as are worthy to be damned? we should stil confesse our guiltinesse, for there remains in vs of our owne which the Lord might condemne, if he would enter into judgement with vs, and should so much the more praise his mercie, who hath delivered vs from condemnation; and further comfort then this the Apostles words do not afford ys. Large-Taxeius. There is no judgement, no sentence to be given against them who are in Christ. Surely our righteousnesse in this life, confifts rather in the remission of sinnes, then in the perfection of vertue. Ne quis sibi, quasi innocens placeat, cum innocens nemo sit, & se extollendo plus pereat, instruitur & docetur, peccare se quotidie, dum quotidie pro peceatis inbetur orare: that no man (fayth Cyprian) should flatter himselfe

as though he were innocent, when as indeed no man is innocent, and so by extolling himselfe should perish: so much the more hee is instructed and taught that he sinnes daily, while as every day he is commanded to pray for remission of sinnes; but this error we shall, God willing, further improve hereafter.

In the meane time for our comfort let vs consider, that albeit the Lord, when he instified vs, might have vtterly destroied the life of this finning fin in vs, yet for waighty causes hath he suffered some life thereof to abide in vs for a time: the first is, for the exercise of our faith: Peccata quorum reatum soluit Deus, ne post hanc vitam obsint, manere tamen voluit ad certamen fidei; these things (faith Austen) the guiltinesse whereof God had loosed, that they should not hurt vs in the life to come, he will have to remaine for the exercise of our faith. No man is crowned, except he frine as he ought: and therfore the Lord, who hath prepared for vs a crown, and hath-put vpon vs his compleat armour, hath also suffered some enemies to remaine, against whom wee may fight, for the triall of our faith, patience and perseuerance, euen as the Cananites were left in the Land, that the Lord by them might proue the Israelites, whether or not they would keep the way of the Lord to walke in it.

Secondly, some life of sinne is lest in vs for our instruction, that we may know the better how farre we are obliged to Gods mercy, and how excellent that deliuerance is which we have by Iesus Christ. Nulla quidem est condemnatio his qui funt in Christo, tamen ad humiliandos nos peccatum adhuc patitur vinere in nobis, of graniter nos affligere, vt sentiamus quid gratia nobis prastet, of semper ad illius auxiltum recurramus. It is true indeed (saith Bernard) that there is no condemnation to them who are in Christ, yet for our humiliation the Lord suffers sinne to live in vs, and oftentimes afflict vs, that we may know the benefit we have by Grace, and make our recourse for help vnto it continually. And indeed, except by experience wee felt how powerfull

Reasons why the Lord suffers sinne to remaine in the institled man.

Aug.in Ioan. tract. 41.

For the exera cife of our Faith.
2. Tim. 2.3.

For our instruction, that we may know what benefit we have by Christ.

Bernard.

B 4

finne

finne is of it selfe to ouer-rule vs, wee could neuer haue knowne that vile bondage and seruitude of sinne, vnder which we lay by nature, nor that excellent grace of Christ, by which wee have gotten deliverance. And therefore fo oft as we are troubled with our inhabitant corruption, we are to confider, that if the remanents of the old man breed in vs fuch strong and restlesse tentations, how would it tyrannize ouer vs, if it were living in the full vigour and firength thereof? that so we may praise and magnifie that fauing Grace of the Lord Iesus, which hath freed vs from fointollerable a tyranny.

For the greater glory of God, and Sathans greater confu. fion.

Iofb.10.23.

Thirdly, the Lord hath done this for his owne greater glory, like vnto those Victors in baccaile, who albeit they may, yet will not put all their enemies to the edge of the fword: fome of them they take captives, and referre for a while aliue against the day of triumph, to be put then to death, to their greater shame, & the greater honor of their conquerors. When Joshua had discomfitted those five kings who made warre against Gibeon; he would not flay them in the battaile, but enclosed them in a Caue, that the battel being ended, he might put them to death in fight of all his people: and then for their further confirmation he caused his Captaines and chiefe men of warre, to tread vpon the neckes of those Kings, to assure them that after the same manner the Lord would subdue all the rest of their enemies under them. And so our Captaine and mighty conqueror, the Lord Iesus, hath by himselfe obtained vnto vs victorie ouer all our enemies, those Kings which besieged Gibeon are turned to flight, those inordinate affections, which held vs captines before, are now by his power captiued of vs, they are closed vp within vs (as in a caue) wher they remaine with some life, but restrained of their former liberty and power: and we rest assured that when the battel shall be finished, our Lord Jesus shall altogether spoile them of their life: The God of peace shall shortly treade Sathan under our feete. Then Goliab being ouercome, his ar-

Rom. 16.20

my of the Philistines shall flie, and no inordinate defire shall be left within vs. Thus we see how the Lord permits his enemie to liue, and will not (fully) torment him before the time: it is not because he wants power to subdue him, sed ut eo magis confundatur, but that so much the more he may confound him. When all the Warriours of God, as well those who are to come in the last age of the world, as those who were in the fore-front of the battaile, haue foughten against him, and ouercome him, then shall the Lord Ielus put all his enemies vnder his feete. Yea, cuen now in the very time of the conflict is Sathan wonderfully cofounded in this, that not with standing the Serpent keep his sting, yet there is no deadly power in it. This vncircumcifed Goliah hath that same sword in his hand by which he hath flaine many one, the Lord permits him also to strike the Christian man therwith, but himselfe sees it is in vaine. O how doth he returne ashamed & confounded, when hauing gotten leave to shoot out his sting, and to strike with his accustomed sword (of sinne) those whom he hateth vnto death, he perceives that for all he can do, there remaines in them a feed of life which cannot be destroyed!

But that the greatnesse of this benefit which wee have by Iesus Christ, may the better appeare, let vs see what a condemnation this is, from which we are delivered. In the Scriptures there is ascribed to man a judging, by which he absolueth or condemneth; there is also ascribed to God a indiging, by which he absolueth or condemneth. As for mans condemnation, we are not exempted from it. Daniel condemned for a Rebel: Ioseph condemned for an adulterer: Iob condemned of his friends for an Hypocrite: our Samour condemned for an enemy to Casar: his Disciples condemned & judged worthy of stripes, stand as so many examples to confirme vs, that wee faint not when we are condemned of men: yea, with the Apostle we must learne to passe little for mans judgement. & striue in a good conscience to be adproued of God: for sure the Lord will not

Ciril. Catech.

1. Cor.15.25

How Sathan is dayly confounded in the godly.

Christians are not exempted from the condemnatory sentence of men.

peruert

But from the condemnatory lentence of God.

Iohn 5.24.

Three fundry times the Lord keepes against the wicked in the processe of their condemnation. Pfa.50.5.

The first is kept against them in the Iuffice-court of their owne conference.

peruert judgement, it is farre from the Iudge of all the world to doe vnrighteously : hee will at the last plead the cause of his servants, and bring their righteousnesse to

light.

This condemnation then from which wee are deliuered, is the sentence of God the righteous Iudge, by which finding man guilty of finne, for finne hee adjudgeth him vnto eternall damnation : from this all they who are in Christ, are delivered : Hee that beleeveth in him who sent mee, bath everlasting life, and shall not come into condemnation, but hath passed from death to life. In this condemnation the Lord proceedes at three sundrie dyars against the wicked. First, hee condemneth them in the Court of Conscience: Next, in the day of their particular judgement: Thirdly, in the day of generall Iudgement. First, (I fay) the Lord holdeth a Justice-Court against the wicked in his owne Conscience: For the Lord indgeth the righteons, and him that contemneth God every day. After sinne committed by him, there ariseth in his Conscience accufing thoughts, and there is a sentence within him, given out against him. The Apostle speakes it of Heretickes, one fort of wicked men; and it is true in them all, they finne, being damned of their owne selues, aumantapros by themselues Iudgement is given out against themfelues : which sentence albeit every wicked man doe not marke, the voice of their disordered affections sometime being so loud, that they heare not the condenatorie voyce of their Conscience so clearely asit is pronounced, yet doe they heare as much, as makes them inexcufable, and breedes in them a certaine feare and terrour, which is but a fore-runner of a more fearefull judgement to come, which howfocuer in time of their fecuritie they labour to smoother, and quench by externall delights; yet at the length, affection shall bee silenced, and Conscience shall pronounce sentence against them with so shrill a voyce, that their deafest eare shall heare it. This

I have marked, that we may learne not to efteeme lightly the judgement of our Conscience, but that so oft as wee are condemned by it, wee may make our refuge to the Throne of Grace to feeke mercy : For if Conscience condemne vs, God is greater then the Conscience, and will much more condemne vs. Ascendat itag, homo tribunal mentis sua, s timet illud, meminerit, quod oportet eum, ante tribunal Christi exhiberi. Let therefore a man (fayth Augustine) goe vp to the tribunall of his owne minde (in time) if he feare it, let him remember that hee must be presented before a

greater tribunall.

The second time of judgement, which the Lord keepes against the wicked, is in the houre of death: wherein the Lord doth not only repeat their former sentence of condemnation, and that in a more fearefull and judiciall manner, but proceeds also to execution; adjudging their bodies (vntill the day of the last judgement) to the prison of the graue, to vnderly that curse pronounced on man for his Apostasie, and condemning their spirits to be banished from the presence of God; and cast into vtter darknesse. Let not therefore the wicked man nourish himselfe in sinne, with a vaine conceit of the delay of judgement: wherefore wilt thou put far from thee the euill day? what, suppose the day of general judgement were not to come for many yeeres, is not the day of thy particular judgement at hand, vnto which thou shalt be drawne sodainly, and perforce? in the midft of thy deceiving imaginations thou shalt be taken away in an houre wherin thou thoughtst not to die, more miserable then that rich glutton, who having stored his head with false conclusions, dreaming of many daies to come, when he had not one, was the same day taken away to judgement. And this shall moue vs the more, if we do remember, that fuch as we are in the day of death, fuch shall we be found in the day of judgement. In quo enim quemá inuenerit suns nouissimus dies, in hoc eum comprehendet mundi nouissimus, quia qualis in dieisto quisq moritur, talis

1.Joh. 3.20.

Aug.hom.50

The second is keptagainst them in the houre of death.

Aug. Epift ad Hefych.

The third dyat thall be kept againft them in the day of generall Indgement.

D.m. 12. 6

Reach. to 8
This ludgement shall pro
ceede by the
bookes of the
Lavveand
Conscience.

Pfal. 19 9

Flow the wice had finall be control dby to booke of the Laws.

in die illo indicabitur; and euery man in the last day shall be iudged to be such as hee is when he dyeth. It would waken vs all more carefully to thinke vpon our end, that so we might prepare our selues for this second dyat of sudgement.

But the third dyat of judgement shal be most fearefull. when all the wicked being gathered together in one, shall be condemned in that high and supreme court of iustice, which the Lord shall hold vpon all that euer tooke life; then shall the ful measure of the wrath of God be powred vpon all those who are not in Christ Ieius, both in soule and body they shall be punished with euerlasting perdition. This judgement shal be most equitable: for when that Ancient of dayes shall fit downe vpon his white Throne, before whose face Heauen and Earth shall flee awaie, and when the Sea, and the Earth, hath rendred vp their dead, then the bookes shall be opened, according to which hee shall proceed vnto judgement. And the bookes are two: the booke of the law, which shewed to a man what he should doe; and the booke of Conscience, which shall shew him what he hath done; by those shall the wicked man be iudged, and hee shall not be able to make exception against any of them: against the booke of the law, he shall be able to speake nothing: for the Commandements of the Lord are pure, and righteous altogether: And as for the booke of Conscience, thou canst not denic it: the Lord shall not iudge thee by another mans coscience, but by thine own; that booke thou hast had it alwayes in thine owne keeping, who then could falfifie it? neither is any thing written in it of things thou hast done, but that which thine owne hand hath written, how then canst thou make anie exception against it?

Thus the bookes being opened, the judgement shall proceede in this manner. The Law shall pleade for transgression of her precepts, requiring that the wicked may be put to death, for their most vnreasonable disobediece, her

commande-

commandements for number being but ten, & so not burdenable to the memories; for vnderstanding, plaine, written in the heart of euery man; for equitie not contradictable: the Law craueth nothing of man, but that which by the holinesse of his nature, receyued by creation, he was able to performe; neither doth the law command any thing profitable to God, who gaue it, but vnto man who received it. And for holinesse, every precept of the law, when God proclaimed it on mount Sinai, was affisted with a thousand of his Saints, as witnesses of the holinesse thereof: all these circumstances doe aggrauate the waight of that iudgement which the law shall give out against the transgressors thereof. Then from the Law, judgement shall proceede to Conscience; and Conscience shal witnesse against them of their transgressions against every precept of the law; wherin they shall be so cleerely conuinced, that their particular finnes with the circumstances thereof, time, and place, though now they have cast them behind their backs, shall then be set in order before them; and so iustly euery maner of way shall judgement goe out against them. Eliphaz spoke it falfly to lob, Thy owne mouth, and not I, condemnes thee; but most justly shall the ruler of the world lay it you the wicked, Out of thy owne mouth I indge then O thon enill and unfaithful servant, the voyce of thine own conscience, and no other shall condemne thee.

And as this condemnation will be most righteous, so shall it be also most searefull, not onely in regard of the manner of the Lords proceeding in the last judgement, but chiefly in regard of that irreuocable sentence of damnation, which shall be executed without delay. The Law was given with Thunder and Lightnings, and a thicke cloud vpon the mount, with an exceeding loud sound of the Trumpet, so that all the people were afraid; yea, so terrible was the sight, that Mosses said, I feare and quake. The laws of mighty Monarchs are executed with greater terror then they are proclaimed; what then shall we looke

How they shall be con. urched by the booke of conscience.

70b 15.6.

Luke. 19.22.

This iudgement shall also be most terrible.

Exud. 19.16.

Moses tremble d for feare at the giving of the law, what will the wic. ked doe at the execution thereof

for,

Renel. 6. 14.

Reuel. 6.15.

Mat. 25.41.

Remembrance of this last iudgement, is a preservative against sinne.

Mas. 10.

Judz.10. 14. Mar.25. 41.

for, when the God of glory shall appeare, to judge the world according to his law? the Heauens shall passe away with a noyfe, the Elements shall melt with heat, the earth with the workes which are therein shall be burnt up, the Archangell shall blow a Trumpet, at the voice wherof the dead shall rife. If Moses the servant of the Lord, quaked to heare the first Trumpet, how shall the wicked, condemned in their owne conscience, tremble and quake to heare the second? Then shall the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, hide themselues in the dennes, & among the rocks of the Mountaines: (for what strength is there in man, who is but stubble, to stand before a consuming fire?) and or euer their doome be given out, they shall crie, Mountaines and Rocks, fall upon us, and hide us from the presence of him that sitteth on the Throne: but when they shall heare that fearefull sentence, Depart from me ye cursed into everlasting fire, prepared for the Dinell and his Angels; O how shall the terror thereof confound their spirits, and presse them down to the bottome of hell? O fearefull fentence! (depart from me) What shall the creature do, when the Creator in his wrath commands it to depart, and by his power banishes it from his' presence? @ man, wilt thou confider in time, who shall receiue thee when God casts thee out from his face? or who shall pittie and be able to comfort thee, when God shall persecute thee with his wrath? assure thy selfe, every creature shall refuse her comfort to thee, if a drop of colde water might be a reliefe vnto thee thou shalt not get it. Happie therefore are they who in time refolue themselues with Peter, Lord, whither away shall we goe from thee, thou hast the words of eternall life? For they who do now goe a whoring from the Lord, wandring after lying vanities, shall in that day receive this for a recompence of their errour, Goe to the gods whom yee have served: Your whole life was but a turning backe from me, now therefore depart from me, and whither? into fire : and what fire? enertafting fire : and with whom?

whom? with the Diuell and his angells: thou hast forsaken me, thou hast followed them, go thy way with them, a companion of their torment. O fearefull sentence! Quacum ita sint, bene nobiscum ageretur, si iam nunc sic nos paniteret super malis nostris, quomodo tunc sine vilo remedio panitebit. It were good therefore, sayes Augustine, if now all men could so repent of their sinnes, as it is certaine in that day they shall repent without any remedie, for then the wicked will sheade teares aboundantly, but they shall be fruitlesse.

And if all this cannot waken thee to goe to the Lord Iefus vpon the feete of faith and repentance, that in him thou mayest bee deliucred from this fearefull damnation; yet remember that feeing this judgement is supreme and the last, from which will bee no recalling, most foolish art thou, if in time thou doe not foresee and prouide, how thou mayest stand in it. Now if thy conscience condemne thee, thou mayst get, if thou seek, absolution in Christ, but in that day if the Lord condemne thee, thou shalt never be absolued; the day before the Trumpet sound, mercy shall be preached to the penitent and beleeuers by the Gospel, but from the time that once the sentence is given out, there shall neuer be more offering of mercie; the doore shall be closed, though the wicked cry for mercie, and with Efan feeke the bleffing with many teares, yet shall they never finde it.

Of all this now it is euident, what an excellent benefit wee haue by Iesus Christ, in that wee are deliuered from this three-fold condemnation. For first, being iustified by faith, we haue peace with God in our consciences, that holy spirit of adoption testifying vnto vs that our sinnes are forgiuen vs: wherof arises in our harts an vnspeakable and glorious ioy, which ioy notwithstanding cannot be ful nor perfect, vntil the former sentence of our absolution be also pronounced, in the other two judgments, that in the houre of death we heare that joyfull sentence; Come to mee thou

Augustine.

The day before the last iudgement Mercy shall be offered, but none after it.

By Christ we have delinerance from this threefold condemnation.

Mat. 25.21.

faith-

Mark 23.43* Mark 25.34.

Yet our peace and ioy are not perfect in this life, and why?

August. in. Ioan. tract.

42.

A great comfort, that the Christian knowes before hand thescntence to be pronounced ypon him. faithfuli fernant, &c. This night thou shalt be with me in Paradife: Come and inherit the Kingdome prepared for you. Till then our peace is not alway without perturbation, our iov not without heavinesse, nor our confidence without feare; yea in our best estate we live vnder expectation of a better. For the judgement of conscience, suppose it be divine, yet it is not supreme nor absolutely perfect, because the light wee haue to enforme conscience, is but in part. If thy conscience be euill and accuse thee, it cannot accuse thee of all the euill which is in thee: for, if our conscience condemne vs, God is greater then our conscience, and will much more condemne. Deus scit in nobis, quod ipsi nescimus. God knoweth that in vs which wee know not our felues. And if thy conscience be good, & excuse thee, yet can it not beare record of all the good which God by the Spirit of Grace hath wrought in thee. And therefore for our comfort may wee turn that sentence, if our conscience excuse vs, God is greater then our conscience, and will much more excuse vs. And hereof it commeth, that our conscience can neither haue perfect nor perpetuall rest in this life, because (as is faid) it dependeth and looketh alwayes for that supreme& absolutorie sentence of the highest Iudicator : yet so much assurance have we, and that vpon most certaine grounds (wherof we wil speake God willing hereafter) as makes vs in our greatest tribulation to reioyce, vnder the hope of the glory of God.

And heerein hath the Lord magnified his maruailous mercies towards vs, in that hee hath not onely set vs free from condemnation, but hath also forewarned vs before we come to judgement, that we shall not be condemned. Yea, so tender aregard hath the Lord of vs, that in his last and supreme Court, sentence of absolution shall sirst be pronounced vpon his children, before sentence of condemnation be given out against the reprobate, that the godly sinding them selves in safety, should not be discouraged to heare the fearful rejection of the wicked. Let vs not there-

fore

fore be afraid, when so it shalplease the Lord to remoue vs out of this earthly Tabernacle, seeing that before euer we goe, we know our sentence. Pharaoh his Butler was not afraid to goe before his Judge, because Ioseph soretold him that he should be restored to his office; and may not wee with greater boldnesse, go before our King, seeing we are fore-warned that he will restore vs vnto a more happy estate then that which we lost in Adam?

This we have spoken of the glorious deliverance which the iustified man hath in Iesus Christ: our best knowledge is but in a part, and we are not able to speake of these mercies of our God according to their excellency, The Lordis able to doe unto us above all that wee can aske or thinke: The Christian may looke for much more to bee given him through Christ, then any thing that ever he heard, or hath conceiued in his owne mind. When Lot was-compelled to goe out of Sodome by the Angels (he confidered not how mercifull the Lord was vnto him) & therefore lingred, and prolonged the time: but being thrust out of Sodome by the Angell, and set vpon the mountaine which the Lord had affigned to him for a place of refuge vnto him, then no doubt, considering the greatnes of that judgement which the Lord hath executed vpon Sodome, the sinoke whereof we may well think he faw, with Abraham, the next morne, mounting vp like the smoke of a Furnace, then no doubt, hee was moued in his heart to magnifie the Lords mercie toward him: and if in Zoar, where he was still in feare, he acknowledged that his life had been precious in their eies who were fent to deliuer him, much more may we thinke he was thankfull (at the first) on the mountaine, when hee faw their fearefull confusion, and his maruailous preservation. It is even so with vs, wee are yet in Sodome, which shortly wil be burnt up with fire, the Lord doth daily send his Angels to vs, warning vs to escape for our life:but alas, we prolong the time, wee delay to turne to the Lord, loth we are to goe out of Sodome, and all because we know not

Gen. 40.13.

X

But how glorious this deliverance is, wee shall best know when wee shall bee set on mount Sion,

Gm. 14.

X

(with

2. Cor.5. Reucl.11.

How miserable are they who are not in Chr.st.

Tit. I.

Deliuerance by Christ pertaines not vnto al men, only to them who are of the houshold of Faith.

Rom. 5.

(with the Apossle) the terrour of that day, but surely when the Lord shall set vs on mount Sion, among those thou-sands which follow the Lamb, and we shall see the smoak of the damned ascending continually; when we shall stand at the right hand of the Lord Iesus, and shall heare that fearefull sentence pronounced on the wicked, and see the speedy and terrible execution thereof, the earth opening incontinent to swallow them, then shal we perfectly know how greatly the Lord hath magnified his mercie towards vs, in deliuering vs from so fearefull a condemnation.

Last of all, as this is the happy estate of them who are in Christ, that now there is no condemnation for them, so is it the contrary miserable estate of the damned: do what they will, every action of their life makes out the processe of their most just condemnation, for to the vncleane all things are vncleane; yea, even their consciences are defiled, and their prayers are abominable and turned into sin: but thanks be to God, through Iesus Christ, who hath delivered vs from this most vnhappy condition.

To them who are in Christ.) Albeit the former mentio-

ned deliuerance from the wrath to come be most comfortable, yet this which is subiouned should waken every man to take heed unto himselfe, when we heare that this deliuerance is limited and restrained onely to them who are in Christ. It is true, that by the offence of one man the fault came on all to condemnation, but by the obedience of one all are not made righteous, onely they who receive the abundance of grace, and gift of righteousnesses shall raigne in life thorough one lessus Christ. As therefore we have received within our selves by nature the sentence of death, knowing that we are borne heires of the wrath of God by disobedience, so wisedome craves that we never rest nor suffer our eyes

recount our couch with teares in the night, and cal vpon the Lord without ceafing in the day continually, until we find

that

that we are translated from darknesse to light: taken out of nature, and planted in Christ, and that first sentence of abfolution be pronounced to our conscience by the Spirit of adoption, Goe thy way, thy finnes are forginen thee. For the Apostle vseth heere this limitation of the comfort to certaine persons, thereby to declare that it appertains not ynto the renant of the world. When the originall world was ouerwhelmed with waters, none were faued but fuch as were in the Arke: when Sodome was burnt with fire, none were faued but those of the family of Lot: when Iericho was destroied, none were preserved but such as were in the Family of Rahab. All these are figures shadowing vnto vs, that when the Lord shall come to cut downe the wicked with the fword, or hook of his inflice, to cast them for ever into the wine-presse of his wrath, saluation shall belong only to those who are of the houshold of faith, even that whole family whereof God in Iesus Christ is the Father: which number is indeede exceeding small, if they be compared with the remnant and great multitude of the world: therfore let not their euill example deceiue vs, but remembring the kingdome of heaven suffers violence, let vs cast away these burdens and impediments, specially this sinne which hangeth so fast on, that we may enter in time into the Arke of God, and Family of Rahab, that so we may be faued.

VVe have here then first consider a certaine distinction of mankinde, whereof some are in Christ; these are vessels of honour reserved to mercy: others out of Christ, and these are vessels of dishonour, ordained vnto wrath. This distinction is first made in Gods secret counsell, electing some, and leaving others according to the good pleasure of his will, and this is only known vnto himselfe. It begins secondly to be manifest, when the Lord by effectual calling separates his Elect from the children of wrath & disobedience, and then it is known but properly and truely of those onely who are effectually called: for that new name, which the Lord giueth, none knows, but they who have received

Man.9.1.
As none were failed without the Arke, the Family of Lot, and house of Rahab.
Gen.7.33.
Gen. 19.16.
Iof. 2.

7

Mat. 11.12. Heb. 12:2.

A three-fold diffinction of mankinde,

Made in Gods eternal coucel.

Made in this life by effectuall calling, of those who are chosen.

Revel, 2.12.

Shall be made most manifest in the day of generall iudgement.

If wee feeke comfort of de. liuerance from the wrath to come, we must goe out of our selues and seek it in Christ.

it. By the indgement of Charity, confirmed by the feene effects of grace in another, thou maift conclude that he is called, but by assurance of faith, thou maist only be certaine of thine owne particular faluation. But this distinction shall be most clearely manifested in the last day, when the Lord shall gather all the Children of his good will together, at the right hand of Iefus Chrift, then shall he declare vnto all the world, who they are that are his: the wicked shall see the righteous, and be vexed with horrible feare, when they shall fee that such as they had in derision, haue their portion among the Saints. Let it not therefore be sufficient vnto vs, that out of the generall masse of mankinde we are gathered to the fellowship of the Church vifible, but let vs examine how we are in the Barne-floore of the Lord Iesus, whether as chaffe or corne : for a day of winnowing wil affuredly come, wherin the Lord shall gather his good corne into his garner, and the chaffe shall be cast out into vn quenchable fire.

It is againe to be marked, that the Apostle having found in himselfe matter of death, which he humbly confessed in the end of the last Chapter, doth now goe out of himselfe, and rest in Iesus Christ, before hee can finde anic comfort through deliverance from death, teaching vs, that if wee fecke comfort, wee must goe out of our selues, and seeke it in Christ. Surely a great cause of these manifold doubtings, feares, and vnquietnes of mind, wher with the godly are often troubled, is that they feek in themselves grounds and warrants of their faluation; as though the Lord could not faue them, vnleffe there be in them fuch a disposition, as in eueric point should be. This is one of Sathans subtill fratagems to draw thee from Christ, & make thee to rest vpon thy self: if once he obtaine this at thy hands, & thou fuffer that Serpent to creep in between thee & thy Surety, and divert thy heart from repoling fledfastly vpon Christ, that not content to feeke suppliment of thy wants in him, thou feeke perfection in thy felfe, it shall be an eafiething

vnto

vnto thy aduersarie to disquiet thee, and shake thee to and fro, like a reede shaken with the winde, with distrustfull

cogitations.

I confesse indeed, it is most needfull vnto saluation, that thou find in thy selfe the infallible fignes and tokens of thy effectuall calling and ingrafting into Christ, but to think that because thou findest them not in perfection, or findest beside them a remanent sinfull corruption of thy nature, that therefore thou canst not be saued, is as much, as to thinke thou canst not bee faued vnlesse thou bee thine owne Saujour. Learne therefore from the holy Apostle, that how euer in thy selfe thou be worthy to die, yet giue this glorie to Iefus Christ, that he is thy Sauiour, be strong in him, keepe thy confideration and confidence vpon him. If Sathan charge thee with thy finnes, fly thou to Christs merits; if hee object to thee thine euill actions, remember thou Christs innocent suffrings; and for every thing wherwith he can charge thee, goe thou to Iesus thy Aduocate, to be answerable for thee. So did Bernard, who in the houre of his death, being presented (as hee thought) before the Lords Tribunall, and sharply accused by his adversarie for his finnes, hee goes out of himselfe and runnes to Christ. I grant indeed, fayes hee, that (as thou objecteft vnto mee) I am vnworthy, and by no deeds of mine can I merit eternall life; yet I know, the Lord Iefus hath a double right to the kingdome of heaven, one by heritage, and another by conquest; the first is sufficient for himselfe, the second for mee, ex cuius dono iure illud mibi vendicans, non confundor. And indeed except it had been to give it to poore penitent and beleeuing finners, what needed our bleffed Saujour to haue conquered that kingdome which was his owne before by heritage? Thus are we onely fure when we cast the anchor of our foules within the vaile, vpon that Rocke which is higher then we, Iefus Chrift.

To them that are in Christ.) The Apostle you see changes the manner of his speech: when hee spake of the power

Yet wee must finde in our selves infallible markes of saluation.

A notable cofortarising of Christs two-fold right to the king. dome.

Bernard.

The Apostle excludes not himselfe from that naturall miserie whereunto others are subject.

Neither ex. cludes hee others from that mercy which hee himfelfe hath received.

1.Tim.2.15.

2. Tim.4.8.

Naturalists blinded with presumption doe farre otherwise. of sinne remaining in our nature, he spake of it in his owne person, but when hee speakes of our deliuerance by Iesus Christ, hee speakes of it in the person of others. Thus the Apostle by an holy wisedome dooth order his speech for the comfort of the children of God : for lest that other weake Christians might be discouraged by reason of their finnes, hee speakes of remanent sinfull corruption in his owne person; to declare that none, no, not the holy Apofiles are exempted from it. Of deliuerance againe he speaks in the person of others, lest anie should thinke that the grace of Christ were restrained onely to such fingular perfons, as holy Apostles, and were not also extended to others. Commonly these who are of such a tender Conscience, make exception of themselves; as if the comfort of other Christians belonged not to them: the Apostle therefore includes within the communion of this benefite all whosoeuer, Pastors, people, learned, vnlearned, poore, rich, weake and strong, prouiding that they be in Iesus Christ. Men who are truely godly, in the matter of miferie chiefly condemne themselues: therefore the Apostle calls himselfe the chiefe of all sinners; but they neuer exclude others from the same communion of mercie: I know, sayes the Apostle, that there is layd up for mee a Crowne of glorie, and not onely for mee, but for all them who love the second appearing of the Lord Iesus.

It is farre otherwise with natural men, blinded with presumption; they extoll their owne righteousnesse about others, & in their conceit with the proud Pharisee, condemneth enery other man as a greater sinner than himself; they carry in their bagge two measures, by the one they take to themselves; making much of the smalless good, which is in them; by the other they give, setting that by for light, which is make excellent in another. Our Saujour properly expresses their corrupt judgement, when hee compares it to the light of the eye, which can see any other thing better than it selfe, & can espie a most sooner in another, than a beame

in

in it felfe. After this manner Hypocrites looke out, curiofi ad cognoscendum vitam alienam, desidiosi ad corrigendum suam: curious searchers of the life of others, carelesse correcters of their owne. Mens peracute perspiciens alienos errores, tarda est ad proprios cognoscendos defectus: the minde that sharpely lookes to the faults of others, doth but flowly confider her own defects: but let vs learne by the precept of our bleffed Saujour, and practice of this holy Apostle, rather to looke to our felues, fearching out our owne fins, then neglecting our selves to prattle vainely of the sinnes of other men.

That are in Christ.) But now to come to the matter. The Spirit of God in holy Scripture expresseth our vnion with Christ, by five fundry similitudes: first, by a marriage, wherin Christis the Husband, and we the Spouse. Secondly, by a body, whereof Christ is the Head, and wee the members. Thirdly, by a building or house, wherein Christ is the foundation or ground stone, and wee the vpper building vpon him. Fourthly, by the similitude of ingrafting, wherein Christ is compared to the Vine, and wee to the branches grafted in him. Lastly, by the similitude of feeding, wherein Christ is compared to the foode, and wee to the bodie which is nourished.

As for the fimilitude of marriage: the strongest band of conjunction that euer was between two creatures, was betweene Adam and Eue, for Eue was his Wife, his Sifter and his Daughter: his Wife, being joined with him in marriage by God, she became one flesh with him: she was his Sister, made immediately by the hand of the same Father who made Adam, and that without Adams helpe: Thee was also his Daughter, for of him shee was made, bone of his bone, and flesh of his flesh. All these waies are we allied vnto Iesus Christ; we are his Spouse, in respect of that mutuall contract and couenant which is betweene vs, he hath marryed vs to himselfe in righteousnesse, indgement, mercie, and compassion. We are his Sonnes and Daughters in respect of regeneration, which is our new creation: we are also his Brethren

Aug.confes. lib. 10.

Basilhexam. hom.9.

Our vnion with Christ expressed by fiue similitudes in holy Scrip . ture,

As Eue was to Adam his wife his fifter, and his daughter, fo are we vnto Christ.

whom we acknowledge God the Father of our Lord Iesus Christ, to be our Father also in him, and his Sonne Iesus to be our elder brother.

Yet this expression our ally ance with Christ, and therfore other similatudes are vsed.

Yet is our allyance with Christ so neere, that all these whereof we have spoken cannot expresse it, and therefore yee shall finde, that there is not a way, by which in nature two things are made one, but from it the spirit of God borrowes fimilitudes, to declare how Christ and we are one in him, as the branch in the tree; we are of him, as Ene was of Adam; we are of him, as the house is built on the foundation; wee are one with him, and that many manner of waies: one with him, as brother with brother, as husband & wife, as the body and the head, as meate and that which is nourished: what maruaile then, considering all these, that the Apostle with boldnes breaks out in this glorious triumph, There is no condemnation to them who are in Christ? Seeing we are in him as branches in the tree, it is not possible that wee can wither or decay for want of the sap of grace; so long as he doth retaine it, and that shall be for ever: seeing we are in built on him like au house vpon a sure foundatio, what storme can ouerblow vs? let the winde rife, and the raine fall, wee shall not be ouer-throwne, because we are the building of God, standing upon a sure foundation: seeing we are his Spouse, who can have action against vs?our debts fal to be paid by our Husband, he liueth to make anfwere for vs: feeing we are his conquered inheritance, who will take vs out of his hand? My sheepe can no man take out of my hand (faith our bleffed Saujour.) Most happy then and fure is the state of all those that are in Christ Iesus.

Iohn. 10. 28

But leaving other fimilitudes, let vs confider that this phrase to be in Christ, is borrowed from planting or ingrafting. Our Sauiour vseth the same similitude, Iohn, 15. And in it wee have these things to consider: first, who is the Stocke, or Root: secondly, who are the grafts, or Branches ingrafted: thirdly, what is the manner of the ingrafting: fourthly.

In the fimilitude of ingraf. ting, foure things confi. dered. fourthly, some comforts and instructions arising hereof.

The Root and Stocke wherinto this ingrafting is made, is Iesus Christ: called by himself, the true Vine: by the Aposses, the true Oline: by the Prophets, the roote of Iese, and the righteom branch: this roote, that great husbandman, the eternall God, prepared to be as a stocke of life, wherein he ingrafts all of Adams lost posteritie, whom hee hath concluded to saue, to the prayse and glory of his mercie. After that in the sulnesse of time, God had sent him into the world, clad with our nature, and he had done the worke for which hee came, the Lord layd him in the graue, and as it were, set him in the graue, but at once like a liuely root he sprang up, and rested not, till his branches spred to the vt-termost ends of the earth, and till his top mounted up unto heaven, for there now he sits and raignes in life, who before was humbled to death.

The Branches or Graftes ingrafted in him are of two forts: first, all the members of the Church visible, who by external Baptisme are entred to a profession of Christ, baptized with water, but not with the holy Ghost: this kinde of ingrafting will fuffer a cutting off, if thou continue not in his bountifulnesse, thou shalt also be cut off. For they have not the sap of grace ministred to them from the stocke of life, but are as dead trees, having leaves without fruit, they have a shew of godlinesse, but have denyed the power thereof. These are no better then Esan, who lay in the same wombe with Incob, borne and brought up in the same Family of Isaac which was the Church of God, marked also with the same Sacrament of Circumcifion: Nam ficut ille ex legitima matre natus, gratiam superbe spreuit, & reprobatus est, ita qui in vera Ecclesia baptizantur, & gratiam Dei non amplectuntur, cum Esano regimentur: For as hee being borne of a lawfull Mother, proudly despised Grace, and was cut off; so they who are baptized into the true Church of God, and embrace not the grace of God, shall be rejected with Efan; neither shall it availe them, that by an externall kinde of ingrafThe stocke or roote,
Iob. 1 5.1.
Rom. 11.17
Isaab. 11.1

The branches, whereof some are only externally ingrafted these may be cut off. Rem. 11.22.

2.Tim. 3.5.

Aug.de bap. cont. Donat. lib.10.ca.10. Others internally ingrafted, and to these

Gal. 2.20.

belongsthis

The manner of the ingrafting, it is made by the word and Spirit.

Zach. 4.

Distance of place stayes not our vnion with him.

ingrafting, they have beene adioyned to the fellowship of the visible Church.

The other fort are they, who beside the outward ingrafting whereof we have spoken, are also inwardly grafted by the holy Ghost into Iesus Christ, in such fort, that Christ is in them, and they in Christ, and can say with the Apostle; Now I line, yet not I any more, but Christ Iesus lineth in mee: these have in them that same minde which was in Iesus, the onely sure argument of our spirituall vnion with him: for if any man have not the spirit of Christ, the same is not his, and they who are quickned and ruled by his Spirit, are assuredly his.

As for the manner of the ingrafting, it is spiritual, wrought by the holy Ghost, who creating faith in our heart, by hearing of the Gospell, makes vs to goe out of our selues, & transire in Christum, and so to rely vpon him, that by his light we are illuminated, by his Spirit wee are quickned, by the continual surniture of his grace we perseuere, and increase in spiritual strength; in a word, so we live, that in our selves we dye. Every Lampe of the golden Candlesticke hath his own pipe, through which those two Olives that stand with the Ruler of the whole world, empty themselves into the gold: that is, every member of the Church of Christreeeiveth grace from that sulnesse of grace which is in him, thorough the secret conduits of the Spirit, whereby hee causeth vs to growe, and preserveth our soules in life.

Though heebe in heauen, and we on earth, no distance of place can stay this vnion: for seeing the members of the body, howsoeuer scattered through sundry parts of the world, so farre that many of them have never seene others in the sace, are notwithstanding knit together by the band of one Spirit, into one holy communion, why should it be denied, but that the Head and Members of this mysticall Body, are also one by the same Spirit, suppose the Head be in heaven, and the Members on earth? or what need is there to enforce for effecting of this vnion, such a corporall pre-

fence.

ence of Christin the Sacrament, as cannot stand with the truth of Gods word?

Now the comforts that arife ynto vs of our communion with Christ are exceeding great: for first, we have with him a communion of natures; hee hath taken upon him ours, and hath communicated his nature vnto vs. Of the first (after a fort) all mankinde may glorie, forasmuch as Christ tooke not on the nature of Angels; but thenature of man; yet if there be no more, the comfort is small; yea, the condemnation of man is the greater, that the Lord Iefus came ynto man, in mans nature, and man would not receiue him. But as for the godly, let them reioice in this that the Lord Iesus hath not onely assumed our nature, but also made vs partakers of the divine natures before hee assumed our nature, he fan diffied it, and now having by his owne spirit ioyned vs to himselfe, wee may be out of doubt, hee shall not cease till he hath fanctified vs.

It is a notable comfort that the worke of our perfect fanctification is not left vnto vs to do, the Lord Iefus hath taken it into his owne hand to performe it, what then shall hinder it? I am perswaded that he who hath begun this good worke in you, will performe it, against the day of lesus Christ. Hee who at his pleasure turned waterinto Wine; he who made the bitter waters to become sweet; hee who makes the wildernesse a fruitfull land, and the barren woman to become the Mother of manie children; in a word, he who calls things which are not, and causeth them to be, is hee not able to make finners become Saints? or shall hee not perfect that worke of the new creation which hee hath begunne invs? As for man he may beget children, but cannot renew their nature; he may marry a wife, but cannot change het conditions, no more than Mofes, qui Æthiopiffam duxit, fed non poruin Athiopiffe mminie colorem Who married an A- Bern ferm de thiopian woman, but could not change her colour. But the Lord Iesus hath so loved his Church, that he shall make it to himselfe a glorious Church, not having spot or wninkle. Hec found teoulnes.

Comfortsarifing of this our vnion with Christ.

Communion of natures.

2. Pet. 14.

A notable comfort, the Lord who fandified our nature that hee might allume it, will also fanctifie vs feeing hee hath vnited vs to himselfe. Phil. 1. 6.

mutatione aque in vinn. Ephef. 5. 27.

Ezech. 16.6.

A fortresse against insidelity: we have seene the one, Christ made like vs, let vs believe the other, we shall be like him.

Chrysoft.in Mathom. 2.

By our vnion with Christ we have commu. nion of goods. found vs polluted in our owne blond, naked and bare: but he hath washed vs with the water of regeneration: he hath anointed vs with his oyle; and couered our filthy nakednes with his excellent ornaments, and by his spirit of grace he changed vs from glory to glory into his owne image.

Let this be vnto thee (O man of God) a fortresse against thine infidelity: by that part which thou feeft already done, learne to beleeue that which yet is vndone. Is God become man? hath the God of glory appeared in the shape of a seruant? hath he been crucified, dead, and buried in thy nature? be thou strengthned in Faith, giue glory vnto God, thinke it not impossible that the Lord can make thee, who art but the fon of man, the sonne of God; that of a seruant he can make thee a free-man; that from the graue he is able to raise thee vnto glory, and clothe thee who art mortall and corruptible, with the garments of incorruptibility & immortality. It is a harder thing (faith Chry (oftom) in our judgement that God should become man, than that man should bee made the sonne of God : cum ergo audieris quod filius Dei factus sit filius Ada, & filius Abraha, dubitare iam desine quod & tu qui es filius Ada, futurus sis filius Dei: a notable prop for our weake faith; wee fee that the sonne of God is become the sonne of Adam, and the sonne of Abraham, why then wil we distrust, that we who are the sons of Adam, shall also be made the sonnes of God?

Secondly, wee have in Iesus Christ a communion of goods, hee hath taken vpon him our fins, and the punishment thereof, hee was wounded for our transgressions, and the chastissement of our peace was laide vpon him, and hath againe communicated to vs his righteousnes and life; he hath not only given to vs himselfe for our Sauiour, but also whatsoever is his, we may challenge as ours, by his owne free gift. As the body which is senselesse in it self, enjoyes the benefit of sences in the head, and rejoyces therein as in herowne: so we by our vnion with Christ enjoy as ours all that is his, though in our selves wee have no light, nor life, nor righ-

teouines,

teousnes, by which we may stand before God, yet in him we have all thefe. In the corporal marriage there is a communion of goods, fo long as the one is rich, the other cannot be poore: how much more holds this true in the spirituall marriage? seeing the Lord is our Shepheard, what then shall we want? the Lord Icfus who is rich vnto all that cal vpon him, is our husband, iple nobis factus est omnia, he himselfe vnto vs is become all things: he is a propitiation for our fins; he is the light by whom we are translated from darkenesse; he is life to quicken vs that were dead in trespasses; he is the way wherein we must walke; he is the doore by which we must enter; he is the garment which we must put on; hee is the food whereupon wee must live; all these, and manie moe names (fayth Cyril) are attributed to Christ, to assure vs though in our selues we be voide of all good, yet in him we shall be enriched with all spirituall graces needfull for vs.

And thirdly, we have by our vnion with Christ a communion of estates, hee is touched with a compassion of all our infirmities, in all their troubles he was troubled: hee that touches you, touches the apple of mine eye. In our naturall body (fayth the Apostle) if one member suffer, all suffers with it, much more is it so in the spirituall; if the foot in the natural body be trod vpon, the head complaines, why hurt you me? as if the iniurie were done vnto it; but this feeling is far more lively in the mystical body: if Sand persecute the members in Damascom, the Head in heaven shal crie, Saul, Saul, why persecutest thou me? Oh that on the other part wee were fo lively and feeling members vnder our head, that everie prejudice to the glorie of God, done by man, might grieue vs more then if it were done vnto our sclues! Such was Dawids feeling affection, that he protesteth, the rebuke of them who rebuked the Lordfell vpon him; Mine eyes (fayth he) gush out rivers of teares, when I see how the wicked will not keepe thy Lame. But alas, the want of this sympathy with the head, and remanent members, evidently shewes that this spirituall life is but weake in vs.

We who have no good of our owne, enioy all good in our head. Pfal, 23.1.

By our vnion with Christ we have a communion of estates. Zach. 1.8.

ACT. 9.4.

Pfal. 119.

By our vnion with Christ we are made sure of perseuerance.

Pfd. 146.

Esay. 40. 24

Pfal. 49. 14.

They who are planted in Christ should be humble: the roote beares them, not they the roote.

Last of all, by our ingrafting into Christ, we have this comfort, that wee are sure of the benefit of perseuerance. and that because (as the Apostle saith) we beare not the roote. the roote beares vs: our faluation depends not ypon vs (for that were an vnsure foundation) it depends vpon him, because we are in him, we grow and increase; yea, the older we be in Christ, the more we fasten our roote and flourish, for they who are planted in the Courts of the Lord flourish in their old age, and bring forth fruit: and whereas other branches may be pulled away from their stocke, either by violence of winde, or force of the hands of men, or at least confumed by length of time, it shall not be so withthem who are in Christ, they keepe not him but are kept by him : because I am not changed, therefore yee are not consumed, O yee fonnes of Iacob: but as to those who are not planted in Iesus, be who they wil, they shal be pulled vp, they shall not continue in honour. The Princes of the earth, their breath shall decay, they shall returne to their earth, and their thoughts shall perish; the Indges thereof shall be made as vanitie, as though they were not planted nor sowne, or as if their stocke tooke no roote in the earth. The Lord shall blow upon them, and they shall wither. the whirle-winde shall take them away like stubble. glory of worldlings! which dyeth to them, oftentimes before themsclues, at least with them: their beauties consume when they goe from the house to the graue, & their pompe doth not descend after them. Onely happy and sure is the estate of that man, who is in Christ: neither life, nor death, things present, northings to come, shall separate him from the love of God.

Now the lessons of instruction are chiefely two the first is a lesson of humilitie; seeing it is so that in Christ we have life, let vs be humble in our selves, for a smuch as that which we have, we have of another: so taught the ancient Fathers, agreeable to holy Scripture, eleven hundred yeeres before vs: which I mark the rather, to point out the agreement in one truth betweene vs and the Fathers of the Primitive

Church.

Church. Ita sunt in vite palmites, vt illi nihil conferant, sed inde accipiant, unde viuant: sic quippe vitis est in palmitibus, vt vitale subministret illis, non sumat ab iis, ac per hoc of manentem in se habere Christum, & manere in Christo, discipulis prodest non Christo: the branches are so in the Vine that they give nothing vnto it, but receive from it the sap of grace, wherby they live; but the vine is fo in the branches, that it ministers life vnto them, and receives nothing from them: that therefore Christ abideth in vs, and we in him, is profitable to vs, who are his Disciples, but not vnto himselfe. Thus they learned from our Sauiour, who in his fpeech to his Disciples denies that man is able to doe anie good thing without him: as the branch can beare no fruit except it abide in the root, no more can ye, except ye abide in me, for without me, yee are able to doe nothing. And that which is subioyned, doth yet more humble vs, praciso palmite potest de viua radice alius pullulare, qui autem pracisus est, non potest sineradice vinere: though a branch be cut off from the roote, another may spring out, but the branch which is cut off cannot live, without the root it withereth, and is meet for nothing but the fire : he that falleth away from Christ shall perish like a withered branch, but the Lord Iesus shall not want another who shall grow up in him; we stand by faith, let vs not be high minded but feare.

The second is a lesson of thankfulnesse: we who professe that we are in Christ shuld be fruitful in good works: herein (saith our Sauiour) is my Father glorisied, that ye beare much fruite. There is such a lively power in this stocke of life, that they who are planted in him slourish incontinent. Proofeheereof wee have in Lidia, and in the Theese crucified with Christ, and converted by him. Aarons rodde was no sooner changed from a withered stick into a flourishing tree, then hee is from a barren malesactor into a fruitfull professor; for see what a fruit he beares in an instant, he consessed his owne sinnes, he rebuketh the sinnes of his companion, he givet ha good testimony vnto Christ,

Consil. 2. Arausicanii ex Carranza,

Ibidem.

Rom. 11.16.
They who are planted in Christ beare fruitso loome as they are planted.

and

and earnestly prayes that Christ would remember him, when hee comes into his kingdome. Alas, how may this make vs ashamed, who so long have professed Christ, but haue not been fruitfull in good works? The Pfalmist compares a godly man to the Palme-tree, which (as Plinie writeth) groweth by the waters fide, and in moyft places, and is in Summer and Winter both flourishing and bearing fruit. But the wicked and carnall professors of this age are become worse then that figge-tree which Christ cursed, for it had leaves albeit no fruit : but they (as Ierome conplains of the shamelesse sinners in his time) have cast away the very leaves also; an euident token that they were neuer planted in Christ Iesus, they have done nothing in their liues to glorifie God, and may look as little to be comforted by him in their deaths; but of this we shall have occafion to speake more hereafter.

By flesh is meant our natural corruption, and how workes of the flesh are done by spirits.

Who walke not after the flesh, but after the spirit.) Albeit the comfort of our deliuerance by Christ bee exceeding great, yet lest it should bee vsurped of those to whom it belongs not, the Apostle as hee hath before restrained it to them who are in Christ, so here hee gives vs an evident marke whereby we may know them, to wit, that they are fuch as walke not after the flesh, but after the spirit. Where before we enter into the doctrine, it is necessary we know what the Apostle meanes by the word, flesh. Among many fignifications which it hath in holy scripture, it is here ysed to expresse the whole sinful corruption of our nature, repugnant to the law of God, not only carnall actions done in the members of the body, but also finfull motions and affections. Diabolus enim cum sit spiritus, agit tamen opera carnis: for Sathan notwithstanding he be a spirit, yet doth he the workes of the flesh: and the Apostle reckons out pride, enuic, and fuch like, among the works of the flesh. This may serue to beat downe the presumptuous conceits of those who proudly instifie themselves, and think themsclues free from sinne, because they are cleare of the carnall action:

Ang.de cinit. Dei.lib.14. Gal. 5.22. action; as if the word of God did condemne finne in the

branch onely, and not in the roote alfo.

This corruption of our nature for three causes is exprest by the name of sless: first, because it is propagated from man to man in the seed of sless: secondly, because it is executed in our earthly and carnall members: thirdly, because it is nourished, strengthned, & augmented by outward and slessly objects, and so by this name our corruption is distinguished from the corrupt nature of apostate Angels, which is not propagated, nor nourished, nor executed, as ours is, and therefore called by the Apostle, spiritual wickednesse.

By the Spirit here againe I vnderstand that new and spirituall disposition which the Spirit of God worketh in our mind, will, and affections, conformable to the Law of God, whereof it is euident, that all our motions, affections, and actions, before the Spirit of Christ sanctific and reforme vs, are slesh and not Spirit: and againe, that even the Christian after his ingrafting into Christ, hath remaining in him, while he dwelleth in the body, some carnall and sinfull corruption, which notwithstanding they allow not, cherish not, follow not, they walke not after it; but rather endergons all they can to weaken and suppose the

uour all they can to weaken and suppresse it.

Here then, first is reproued that error of the Papists, who writing on this place, expound these words after this manner: there is no damnation; that is, no damnable thing, no act that deserueth to be condemned. The Apostle sayth not here; there is no sless, that is, no sinfull corruption, in them who are in Christ; but he saith, they who are in Christ walke not after the sless. To maintaine this error, they vphold another: for Thomas Aquinas writing on this place, saith; Primus motus concupiscentia adultery non est peccatum, quia actus est impersectus, sed saccesseric consensus, tunc est actus persectus & peccatum: The first motion (sayth hee) of the lust of adultery is not sinne, because it is an unpersect act; but if consent be given to it, then it is a persect act, and is sinne. Coster in his sittle Enchiridion assirmes, that

For three caules is our finful corruption exprest by flesh.

Ephes. 6. 12.
By the spirit is meant the new disposition of the whole man wrought by the sparit.

This place erroneously ex. pounded by the Papills,

They maintaine that concupifcence, without confenting to it, is no finne. Aquinas.

Cofter Enchi.

Conc. Trid.

Their errour disproved.

By Scripture,

By Reason.

Costess Similitude makes a. gainst him.elfe.

concupiscence proceeds from sin, and tendeth vnto sin, but is not sin, which he labours to expresse by this similitude: he that heares (saith he) another man speaking filthy language, and consents not vnto it, but rather is angrie at it, and reproues it, sinneth not, but merits a greater reward: euen so when our concupiscence sends out anie sinfull moon, if we consent not vnto it, we sin not. And the Fathers of that Councell of Trent, which have as many curses as Canons, have decreed in this manner: This concupiscence which sometime the Apostle called sinne, the holy Synode declares that the Catholike Church did never understand it to be called sin, because it is truly and properly sinne in the regenerate, but because it commeth from sinne, and inclineth to sinne.

Now because this is a mother error, which brings forth and strengthens many other errours, wee will shortly disproue it by Scripture, reason, and antiquity. In the end of the last Chapter, the Apostle condemneth the motions of concupiscence for sinne, euen when consent is not given vnto them: for he protests of himselfe, that he resisted these motions of sinne, but was oftentimes, fore against his will, captived by them, he condemnes them as evill, albeit hee gave no cosent vnto them: for the Law (as I have said) doth not onely condemne sinne in the branch, but also in the root, there shall not bee in thee an evill thought against the Lord thy God.

And this is also confirmed by reason. Consent in it owne nature is a thing indifferent; if that whereunto I consent be good, my consent is good; but if it be euill, my consent is euill: if the first motion of sinne bee not an euill thing in it selfe, (as they say) then it is not an euil thing to consent vnto it: for that which is not euill in it selfe, by my consenting cannot become euill. It is not then the consent following, that makes the proceeding motion to be euill, but it is the proceeding euil motion that makes the subsequent consent euill. Now as for Coster his similitude, it makes plainely against himselfe: for it is true indeed, that he who heareth

cuill

euill spoken, and reproues it, is worthy of praise; but it is also true, that he who spake the euill, hath sinned: euen for albeit we doe well when we confent not to the motions of concupiscence in vs, yet concupiscence is not the lesse to be condemned; because it hath sent out into the care of our foule that voice of a filthy defire which is not agreeable to

Gods most holy Law.

And of this same judgement with vs are also the ancient Fathers; Cum concupisco, quamuis concupiscentia assensum non prabeam, fit tamen in me quod nolo, & quod etiam non vult Lex: When I lust (fayth Augustine) albeit I consent not to my luft, yet that is done in me which I will not, and which also the law will not. And againe, Desiderium tuum tali debet esse ad Deum, vt omnino non sit ipsa concupiscentia cui resistere oporteat: resistis enim, & non consentiendo vincis, sed melius est hostem non habere quam vincere: Thy defire should in such fort be vnto God, that there should not be in thee at all so much as concupifcence which hath neede of refistance : for thou refifts, and by not confenting thou ouercommest, but it were better not to have an enemie then to overcome him. With him agrees also Bernard. Genus illud peccati quod toties nos conturbat, reprimi quidempotest, & debet per gratiam Dei (concupiscentias loquor & prana desideria) vt non regnet in nobis nec demus membra nostra arma iniquitatis peccato, & sic nulla est damnatio his qui sunt in Christo, sed non encitur nisi in morte: That kinde of finne (fayth he) which so oft troubles vs, (concupiscence and euill defires I meane) may and should be repressed by the grace of God, so that it raigne not in vs, and that wee give not our members weapons of vnrighteousnesse to sinne; and that way there is no damnation to them who are in Christ; yet it is not cast out but in death. Thus doth Bernard cleerely agree with vs in the exposition of this place. Of all which it is euident, that the motions of concupifcence are euill and finfull, euen when they are repressed, and no confent given vnto them.

But now leaning further improbation of this error, wee

come

By ancient Fathers.

Aug. fer.5.

Aug. Ser. de Temp.45.

Bernard.

A holy converfation is an in. fallible token of our vnion with Christ, Bernard.

Profession of Christin prophane men is like Iosaphats garment on Achab.

Revel. 21.17.

1.Cor.6.11.

2. Pet. 1.10.

1. Cor. 5-17.

come to observe such instructions as are given ys in these words. And first we see that a godly conversation is recommended vnto vs as an infallible marke of our spirituall ingrafting into Christ Iesus: Sicut enim corporis vitam ex motus dignoscimus, ita fidei vitam ex bonis operibus: for as the life of the body is discerned by mouing; so the life of Faith is knowne by good works. We effeeme that body dead, or at least neere vnto death, which is not able to moue, nor do any action pertaining to a naturall life; and fo may we think that foule dead in finne, which walketh after the flesh, hauing no delight nor power to execute any spirituall action. It is not then a naked profession of Christianity, which will proue vs to be in Christ; profession without the power of godlinesse will helpe thee no more, then change of garment helped wicked Achab in the company of good Iofaphat, for through it the arrow of Gods vengeance pierced him among the thousands of Israel; and all the pretences of men who worke iniquity, shall not in the last day saue them from that feareful sentence; Depart from me, I know you not. Let the carnall professor of this age harken to their doome before-hand, which affuredly they shall heare at the last, if they go on still in their fins. Let vs not be deceived: fearefull is that fentence: No uncleane thing, none that workes abomination, shall enter into that heavenly Cittie; and such have we beene all, but bleffed are they who are washed, sanctified and instified in the name of the Lord Iesus, and by the spirit of our God. The bastard Christians of our time have learned by the light of the word, to put good workes out of the chaire of merit, and iustly; for Iesus Christ only should fit in that chaire, but have not yet fet them down in their owne place; for though they bee not meriters of eternal Hife, yet must they be thy witnesses to proue that thou art in Christ: by thy workes, not by thy words, shalt thou be judged at the last day. Of this hath our Saujour forewarned vs, and therefore doth the Apostle counsell vs, Make fure your calling and Election by well doing. If any man bee in lefus, lot him become a now creatures. For if wee say that we have felowship with God and

walke in darkene fe, wee doe but lye.

Sathan hath two ftrong armes, whereby hee wreftles against man, if with the one, which is Deferation, hee cannor thrust thee downe vnto hell, then shal hee prease with the other to mount thee on the chariot of presumption, that so he may fend thee away posting to damnation, puft vp with a false conception of mercy, when as in the meane time thou hast no warrant that the mercy of God in Christ doth appertaine to thee. This prefumption (faith Barnard) is infidelis fiducia, it seemes vnto them, who are swelled therewith a strong Faith: if you talke with them they will tell you they are most fure of saluation, & that they neuer doubted thereof, yet in very deed it is but a faithlesse confidence, whereby Sathan doth miserably deceive them; for hee eareth not, suppose all thy dayes thou holde a generall conceit of mercy, fo that hee finde by thy fruites that thou art not in Christ. Let vs beware of this presumption, let vs not proclaime peace to our selves, when there is no peace, neither blesse our selves in that state of life wherein God will curse vs , but in feare and trembling worke out our owne faluation, making our faith manifest by good works: for the best argument to product hat wee are in Christ, is this, that wee walke not after the flesh.

And that wee may yet more be moved to flye the lufts of the flesh, let vs consider how the Apostle oppones these two contraries, which cannot confift together, to be in Christ, and to walke after the flesh. It cannot therefore but be a great dishonouring of Christ, when they who professe by word that they are his, doe by there wicked deeds deny him: for the cuill life of a professor, in effect, giues out this false testimony against Chaist, that there is no power in his death, no vertue in his refurrection, no renuing grace to fanctifie those who are his. Turkes and Pagans who plainly deny him, do not derogate so much from the glory of Christ, as do profane profesiors of his name :

1 John. 1:6.

Sathans two armes, Defperation and Prefumption.

Commonly Sathan tempts with Presump. tion.

They diffionour Christ highly, who fay they are in Christ, and walke after the flesh.

Lipr, de auplic marrire Aug. contr. Pelag.lib.3. cap.21. gustine) which is made by the tongue, is more tolerable then that which is made by the life: where the tongue professes Christ, and the heart is given to impiety, this is not professio, sed abnegatio Christi, a profession; but a denying of Christ.

It is a great sin to beare false witnesse against our neigh-

bour, but a greater sinne to beare false witnesse against the Lord. Euery creature in their kinde gives a true testimony

vnto God, the heavens declare his glory, the earth, and all that therein is fets forth his goodnes; yea the little Emmet proclaimes his providence; he must be a provident father, that hath put so great providence in so small a creature, onely apostate Angels and men are false witnesses against the Lord. Sathan lies sometimes against his mercie; as when he sayes to the penitent and beleeuing man, God will not forgive him; sometime against his instice, when he beares the wicked in hand that God will not punish him; sometime against his providece, when he would perswade the afflicted that God cannot deliver them. And for the apostate man, he is also a false witnesse against God, he called himselse the child of God, and behold, he carrieth the image of Sathan;

as are his; a fearefull blasphemie.

All Christians are not honoured with the second martyr-dome; that is, to bee Christs witnesses by suffering of death for his truths sake; yet all are bound by a godly life to bee witnesses of his sawing and renuing power, showing forth his maruailous vertue, who hath translated vs from darkenesse into his light. Tota vita martyrium esse debet, boc est, tenstimonium Deo reddere, &c. the whole life of a Christian should be a martyrdome; that is, a continual wienessing of

as if the Lord begat children to another image, and not to

his owne. Certainly the finful life of one professing Christ,

is a publicke testimony, falsly proclaiming to the world (as

I have faid) that there is no vertue in Christ, and that hee is

fuch a Saujour as can neither fanctifie nor faue from fin fuch

Only apostate Angels & men beare falte witnesse against God.

profesior sayes in effect, there is no vertue in Christ.
A godly life is the first martirdome, without which the second martirdome, which is suffering for Christ, is no acceptable to

Aneuil life of a

Cypr. de duplici martirio.

him.

the

the truth of God, and this is so necessary, that without it the fecond Martyrdome, that is, the testimonic which thou bearest to the truth of God by shedding of thy bloud, is worth nothing: it quailes not to give thy body to be burnt in the fire, vnleffe that first thou mortific thy earthly members, and by reasonable service offer up thy body a linely and an acceptable service to God. And hereunto also tendeth that hee subioynes. Effication off vita quam lingua testimonium, habent etiam opera suam linguam, &c. The testimony of the life is more effectuall then the testimony of the tongue: workes have also their owne languages; yea, and their owne eloquence, though the tongue be filent: therefore our bleffed Saujour in the Gospell faith, The workes which the Father hath given mee to doe, the same workes that I doe, beare witnesse of mee. Like as (fayth Cyprian) good workes professes that there is a God; so enill workes say in their owne kinde that there is no God, nor knowledge of the most High. Thus it is a most fearefull sinne for them to walke after the flesh, who professe that they are in IESVS CHRIST.

For no sinne can be committed of them without horrible facriledge: every worke of the flesh, though done by a Pagan, is a transgression of Gods Lawe, which shall be punished vnto death : but the same committed by Christians are not onely finnes; but facrilegious finnes, and that of the highest degree. Then came the sinnes of Belsbazar to the height, when to all his former finnes he joyned the abuse of those vessels which were holy : to have drunke intemperately for the honor of his Idol in any veffell was a fearefull finnes but to doe it in the veffels dedicated to the honour of the true God, was a double finne : yet is this facriledge small, if it shall bee compared with thine, who profesfing Chrift, livest prophanely: hee abused dead vessels of Gold and Silver; but thou erecteft a Temple for the living God in a Temple of Idols : thou defiled the Sanctuarie of God with all vncleannesse: those vessels, which by baptisme

Col 3. 5. Rom. 1-2. I.

John. 5. 36.

Sinnes of men professing Christ, are not committed without sacriledge. Dan. 5.1.

More fearefull then Belshazars,

D 4

the

Indas punished fooner then Caiaphas.

A Christian life cannot bee led without a battell.

In natural men there is also a battell, but not betweene the flesh and the Spirit. the marke of God, were separate and sealed to his holy seruice, thou abusest to the service of Sathan: by profession thou art militant vnder the banner of Christ, wearing his badge, but by action art a servant to his adversary: like as Indas thou dost kisse Christ with thy mouth, and with thy hand thou betrayest him: Let carnall professors looke on him, and they may see that a more searefull judgement abides them then the open enemies of Christ Iesus; himselse became his owne executioner. Neither Caiaphas, nor Pilate, nor the salse witnesses, nor the people who cryed, Crucisie, were so sodainely judged as Indas: let men therefore learne either to make their lives, in some measure, answerable to their Christian profession, or else if they wil walke after the sless, let them leave off any more to vsurpe the Christian name.

Wee haue here further to learne, that it is not an easie worke to leade a Christian life, but most hard, considering that it cannot be led without a continuall battell betweene two parties, the Flesh and the Spirit; of so contrary a dispofition, that the flesh lusts alway against the Spirit, and the Spirit against the flesh, it is not possible we can walk after the one (the Spirit) valefie continually we refift the other (the Flesh.) And this battell is so proper to the Christian, that none in the world can fight it but hee onely. It is true, that in men vnregenerate there is a battel between Reason and Affection; Reason oftentimes refusing that, for some worldlyrespect, which Affection commaunds; and in like manner, a battell betweene a natural conscience, and natutall affection; an example whereof wee haue in Pilate, the light of his conscience forbidding him to condemn Christ, naturall affection, and feare of Cafar, compelling him to do the contrary. But these battels in the vnregenerate, are not battels betweene the flesh and the Spirit, but betweene flesh and flesh; for in an voregenerate man there is nothing but flesh: if being true in themall, which is spoken of those in the originall world: I will strine no more with man, for beeis

Gen. 6.3.

but

but flesh. But in the Christian the contrary parties are, the New man and the olde, the flesh and the Spirit, nature regenerate fighting against nature vnregenerate, with such restlesse opposition, that there shall bee no perfect peace. till the one have extinguished the other, the life of the one being the death of the other. Onely happy are they who in this life are exercised in this battell; those are the good Souldiers of Iefus, for whom is prepared the Crowne. As for other who fight it not, though they bee at quietnesse within themselves, yet their peace is wicked and perverse; there beeing in them an agreement of all their powers to re bell against God : Ubi enim non est bellum, ibi pax peruerfa: where there is not this Christian battell, there is a miferable peace, the end whereof out of doubt, shall be more miserable perturbation: what hope can those wretches haue, that at length they shall ouer-come, and obtaine the Crowne, who have never done so much as beginne to fight?

But to returne: the difficultie of this Christian battell appeares the more, if wee confider that it is without intermission, that our adversary is not externall, neither such as stands alway ypon circumstances of time and place, and exteriour objects to impugne vs; but being internall and domesticke, invades vs with restlesse affaults, even then when the outward occasion serveth not. The flesh (faith Bernard) is an enemy; Hostis quem nec fugere possumus, nec fugare: circumferre illum necesse est, which we can neither flye, nor yet chase away from vs, a necessitiolies vpon vs to carrie itabout with vs, we cannot flye from it. Non enim post nos, sed in nobis nos sequitur, for it followeth vs (fayth Ambrose) not after vs, but in vs. A befieged Citie is sooner betrayed by fecret enemies within, then suppressed by open enemies without; it is not the plaine battel ordered before vs, which we have so much to feare, as the traines and secret ambushments of our adversarie; if we overcome his power, which is within vs, his forces shall be soone enfeebled which are

Aug. ser. 12

The difficultie of the Christian battel whering in it appeares,

S. Cor. s. Ld.

Bernard.

Ambrose de pænit.lib.1. cap.14.

with-

Seeing there are in vs two parties, let vs belpe that which wee would haue to preuaile.

Basil. serm. 2. de iciunio.

Our best estate in this life is a fighting.

Ang.de temp. ferm . 45.

2. Cor. 2. 14.

Bernard.

without vs. O, what need baue we therefore in all the actions of our life to walke circumipectly? we have neede of eyes within, and without vs, that we may discerne the inward defires of the Spirit from these of the flesh; and may look rightly on those outward objects which may cherish the one, and suppresse the other. In a battell betweene two, euery man affifts that partie, which he would faine haue to be victorious; for the help of the one (faith Bafil) is the ouerthrow of the other: fo is it in this combat between the flesh and the Spirit; the flesh being strengthned by outward allurements and carnall exercises, quencheth the Spirit, and bringeth it in subjection, but the more the body is subdued by moderate discipline, the stronger waxes the man of God. Happy were we, if our care were cotinually to strengthen the one, by all spirituall exercises, that we might daily weaken the other.

For the greatest perfection whereunto we can attaine in this life, is to fight against these lusts of the flesh, which fight against our soules. Our life (faith lob) in the earth, is a warfare. Bellum est, non traumphus, it is a battaile, not a triumph, faith Augustine: though after many particular vi-Stories the Lord put that voice of triumph many times into our mouthes, thankes bee to God, who alwaies makes us to triumph in Christ Iesus; yet let vs remember that incontinent we must fight again: fo long as we are in this mortal body. wherein the flesh lufts against the Spirit, we cannot be free from carnall and euill defires. If thou diffemblest not, thou shalt alway finde within thy felfe something which hath neede to be refisted : for our finfull fuperfluities (faith Bernard) are such, putata repullutant, effugata redeunt, & reaccenduntur extincta: that being cut off they spring out againe, chased awaie they returne againe, being quenched they are kindled againe. Velis, nolis, intra fines tuos babitabit lebufeus, will thou, nill thou, the Tebufite shall dwell within thy borders : Subingaripotest, exterminarinon potest, he may be sub-

dued, but cannot be rooted out.

And

And this againe do we marke for the comfort of weake consciences; it is Sathans subtiltie, whereby commonly he disquiets many, that because carnall corruption is in them; he would therefore beare them in hand that they are none of Christs. In this he plaies the deceiver, he tries vs by the wrong rule, when he tries vs by the rule of perfect sanctification: this is the square which ought to be laide to Christs members triumphant in heaven, and not to those who are militant here vpon earth: Sinne remaining in mee will not prove that therefore I am not in Christ, (otherwise Christ should have no members vpon earth) but Grace working that new disposition which nature could never effect, proves vndoubtedly that we are in Christ Iesus.

Let this therefore be our comfort, that albeit there be in vs a fleshly corruption, yet thanks be to God we walke not after it; that is, we follow not willingly the direction and commandement thereof. It is true, and alas we finde it by experience, the regenerate man may be led captiue (for a time) to the lawe of sinne: he may be pulled perforce out of the way of Gods commandements, wherein he delights to walk, and compelled to do those things which he would not; yet even at that same time he disclaimes the government of the flesh, mourning and lamenting within himselfe that he should be drawne from the obedience of his owne

And indeede it is worthy to be marked, that what ever fernice the regenerate man gives vnto sin, it is like the fernice that I frael gave to Pharach in Egypt, throwne out by oppression, and therefore compelled them to sigh and crie vnto God: but the service which the regenerate man gives to the Lord, is voluntary, done as vnto his most lawfull superiour, with gladnesse, ioy, and contentment of minde. Happie is that man who can make this reply to his spiritual adversary, when here is challenged of his sinnes: It is true (O enemy) that I have done manie things by thy entilement; yet herein I reioyce; that what soever service I

Christs members militant & triumphant, are not to be tried by one rule.

There is fleshly corruption in the Christian militant, but he followes it not.

Any fernice the Christian gives to sinne, is throwne out by oppression, like that which Israel gave to Pharaoh,

Bated Draw

That our life is called a walking, teaches vs foure things.

The life of 2 Christian is a remouing from cuill to good. If a.1.16.17. Luke 16.13. 2.Tim. 2.19.

Basin Psa.1.

Many bastard christians have never yet risen from euil, farre lesse removed to good.

But died in the fame state wherein they were borne.

haue done to thee, it is now through the grace of God the matter of my griefe, but the weake service I have given vnto God, is the matter of my joy.

Moreouer, in this Metaphor of walking, we are taught, that as the walking of the body is a mouing from one place to another; fo the Christian life is a continual mouing of the heart from one thing to another; that is, from finne to fanctification: departing from our felues, that we may draw neere vnto God; both these are comprised by Esay : Ceafe to doe enill, learne to doe good. Our progresse in this journey is not made, pedibus, sed affectibus, by motion of our feete, but of our affections: but the beginning thereof is a departing from cuill. No man can serue two Masters: hee who will draw neere to the Lord and call ypon his name, must depart from iniquity. Sicut in gradibus, &c. in the going vp of a staire (fayth Basil) the first step rayleth a man from the earth, & then he goes vp by degrees till he come where hee would bee; so is it in our owne conversion, principium perfectionis ad Deum, est discessiva a malo, the beginning of our journey to God, is a departure from euill. This I mark for the wakening of those vpon whom the Lord Iesus hath called: but they have not yet with Lazarus risen out of the grave, nor with Mathew forfaken the receit of custome; yea, have not so much as with the man sicke of the palsie, risen out of their bed (of security) far lesse haue begun with David to runne the way of the Lords Commandements : they have not learned to forfake euill, much leffe to follow that which is good: the Lord hath called vpon them, but they have not gone one foot from their old fins: bene ambulant pedibus, sed male moribus: their secte are straight, but their manners are exceeding crooked: they make no progrefle forward toward the Lord of Sion; they delight to abide still in Babel and Egypt, working without rest, but their labour is vnprofitable : Ambulant in circuitn, they walke in a circle, the centre whereof is Sathan, the circumference fundry forts of fins beyod which they walk

not:

not: from one of these the wicked walks about to another, in such sort, that incontinent they returne to the same; they weary themselves in the way of iniquity, but are still in the same place at their going out of the world, wherein they came into it; that is, as they were borne in sinne, so they dye in sinne, their miserable life not being a walking in the way of godlinesse, but a wallowing in one and the selfe-same puddle of sinne.

But leaving them, let vs marke for our instruction in this Metaphor of walking, that we are not yet where we should be; we have not attained to the end of our journey: therefore enery day should we gird vp our loynes, remembring that warning which the Angel gaue to Eliah, as most pertinent vnto vs; Arife and walke, thou hast yet a great iourney to goe. Of the children of God (faid Theophilactus) Quidam funt in patria, quidam in via ad patriam: some are at home in their own country, some are in the journey homeward; but woe vnto them who are neither in their own Country, neither in the way vnto it; wee are not therefore to fettle our selues here, as if we had no further to goe, but must walke forward through this valley of teares, from strength to strength, till at the last we appeare before the face of God in Sion. Adhuc in Ægypto detinemur, Promissionis terram nondum sortiti sumus, quomodo igitur cantabo santicum domini in terra aliena? we are still detained in Egypt, we have not yet obtayned the land of promise; how then shall I fing the song of the Lord in a ffrange land? We are not yet past the red sea, nor the vaste Wildernesse, nor the fiery Serpents, what shal wee doe, but water our couch, night and day, with teares, and with feare and trembling walke on the rest of the way which yet is before vs? . dief od

Thirdly, seeing wee are in a journey, let vs take heede that we keepe the way, otherwise our life shall bee a wandring from God, not a walking toward God: the way is Christ; I am the way, if we abide in it, we shall walke with God, as Enoch did; before God, as Abraham did; toward

So long as wee are here, we are not at the end of our iourney, and therefore should not rest. 1. King. 19.7. Theoph. in 2. Epist. ad Cor.

Pfal. 84.7.

Basil.tem.1.

Seeing our life is a walking, take heede we keepe the right way. Iob. 14.6.

God,

Ber in paruis Sermonibus, Serm. 23.

For hee that walketh after the flesh, shall at length encounter with death.

Gal. 6.

God, as Dauid did. O happy turne, wherein Christ is both the end, the way, and the guide. Eamus post Christum, quia via; per Christum, quia via; ad Christum, quia via: Let vs walk after Christ, because he is the truth; let vs walke in Christ, because he is the way; let vs walke toward Christ, because he is the life. If ye looke to the companies of men in the world, ye shall see some in stead of following Christ, slying from him. Quienim male facit, odit lucem, for he who doth euill hateth the light: others, where they should follow him, runne before him, not waiting vpon his light and direction in matters of his worship, but follow their owne spirit, doing that which is good in their owne eyes: they run with zeale, but not in the right way.

And wee haue so much the more to take heed vnto the way; because every mans course declareth what kinde of man hee is, whether carnall or spirituall, and what will be his end : hee that someth to the flesh, of the flesh shall reape corruption: but hee that soweth to the Spirit, Shall of the Spirit reape life enerlasting. I am perswaded there is no man among vs, who will not fay he would be at the best end, which is, eternall life; but here is the wonderfull folly of nien, the proposed end of their pilgrimage whereat they would bee is heaven; but the way wherein they walke, is the way that leadeth close into hell. Who will not esteeme him a foole, who in word faith his journey is toward the South, and yet for no mans warning will refraine his feete from walking toward the North? but more foolish is he, who professing himself a Pilgrime trauelling towards heavenly Ierusalem, keepes notwithstanding a contrarie course, having his backe vpon heaven, and his face toward hell; walking not after the Spirit, but after the flesh. O pittifull blindnesse and folly! how many witnesses of God have fore-warned thee in thy life, all crying to thee with a loud voice, This way wherein thou walkest (O finfull man) is the way of death? he who lives after the flesh, shall die affuredly; yet wilt thou not returne, nor change the course of thy life,

to walke after the living God that thou may ft be faued?

And having once found the right way which may leade ys vnto God, let vs ftrengthen our selues to walke in it by those three most notable helpes of a godly life, deliuered to vs by David, in three verses of the 119. Pfal. ver. 57.0 Lord, I have determined to keepe thy Word. 58. I have made my supplication in thy presence with my whole heart. 59. I have considered my wayes, and turned my feete unto thy testimonies. Determination is the first; it is a good thing by fettled resolution, to conclude with thy felfe that thou wilt live godly. Supplication is the second; except by continual prayer our determination bee confirmed, and strengthned by grace from God, our conclusions which we take to day shell vanish to morrow. Consideration is the third, and it is fitable to reduce vs againe into the way of God, so often of weaknesse we wander from it, contrary to our first determination. These are the three helps to keepe our heart in he way of God; so necessary, that if without them we do an it is not possible but we shall be snared. And there is as in a ship which is ready to sayle, so soone as the sayle are hoysed vp, presently some skilfull Mariner starts to the rudder: so euerie morning wherein wee rise from ourrest, and make our sclues ready to goe forward in our Pilgrimage; let vs first of all take heed to the heart, for it is the rudder of the whole bodie: let vs knit it vnto God by this three-fold cord, whereof I have spoken: so shall our waies be ordered aright, and we shall make an happy progresse euery day in that way which leades to eternall life. By determination we begin to keepe a good courfe. By supplication we continue in it. By confideration we fee whether we be right or wrong: if we be out of the way, confideration warnes vs to returne againe into it. Happy is that man in whose life one of these three is alwaies an actor.

And fourthly, by this Metaphor of walking, that in our Christian conversation there should be a continual progresse in godlinesse. For as in walking (saith Basil) the steps

Three profitable helpes of a godly life. Pfal. 19

Determination
2
Supplication,

Consideration

Our life should be a daily progresse in godliof nesse. Bern. ferm. de ordine, &c.

of the feete by a mutuall strife among themselves are changed, in such fort, that the foote which now is hindmost, is formost next, continuing alway this motion til we come to the place of our rest: so should there bee in the Christian fuch a continual promoting of his heart toward God, that the affection which this day is behinde, coldest in the loue of God, flowest to obey him, should the next day be made formost. In hac enim vita non progredi, est regredi, cum nihil adhuc in eodem statu permaneat : for in this life nothing standeth in one state, it is most certaine, that hee that goes not forward, goes backward: yet I would not fo be understood, as if the Christian had not his owne fainting and falling in the way of godlinesse; yet blessed be God who keepes our Soules in life: we so faint that we reviue, we so fall that we rise againe; of our former follies we learne to be wise; of the experience of our weaknesse, we gather strength, wee walke the more warily, because so oft wee have stumbled and fallen; of our finnes we make vantage: verus panitens semper est in dolore & timore, he who is truly penitent, walkes alway in forrow and feare; in forrow, because he hath fallen fo oft; in feare, left hee should fall againe. And thus much concerning the generall proposition.

VERSE 2 For the lawe of the Spirit of life, which is in Christ Iesus, hath freed mee from the lawe of sinne, and of death.

Confirmation of his propo-fition.

The Apostle confirmes his generall proposition.

Itherto we have heard the general proposition of comfort belonging to the Christian. Now followes the costimation theros: he hath said, there is no condemnation to them who are in Christ.

Now he proves it. There is in Christ Iesus a

lively working power, which freeth all that are in him from the law of sinne and of death: therefore to them who are in Christ there can bee no condemnation: for wee beeing

freed

freed from finne, what can condemne vs? How Christ hath freed vs from the law of finne, he explaines in the next two verses. There is in sinne a two-fold law, that is, a two-fold power; first, a commanding power; secondly, a condemning power: but in Christ there is a law, that is, a power of the lively Spirit, or a lively spiritual power, delivering vs from them both. For first, from the condemning power of finne hee shewes wee are deliuered by the merit of Christs death, and fuffering in the flesh, whereby he hath condemned fin: which merit imputed to vs that are in him, doth fo free vs, that finne hath no force nor power to condemne vs in judgement; and this hee handleth in the third Verfe. Secondly, he shewes how we are deliuered from the commanding power of finne, by the liuely vertue of Iefus Christ, which being communicated vnto vs, quickneth vs, and maketh vs to begin to fulfill the righteousnesse of the Law, so that refusing to walke after the flesh, we endeuour to walke after the Spirit; and this hee handles in the fourth Verse: shewing that the end why Christ hath condemned finne in his flesh, is that hee might sanctifie vs to the obedience of the holy Law, wherunto at the last, he shall make vs fully coformable. Thus you fee how that former ground of comfort is confirmed vnto vs, howfoeuer by nature wee were vnder the law of finne, and fo confequently vnder damnation, yet now by Christ wee are freed from all law of finne, and so freed also from condemnation.

The Phrases vsed here by the Apostle, makes his purpose seeme to be the more obscure, therefore will wee first explaine them. This Phrase (The Spirit of life in Christ) is more significant, then that well it can be expressed in so sew effectuall tearmes. The Apostle was sent a Doctor to the Gentiles, yet doth hee labour earnestly to convert the Iewes; for both their edifications hee so tempers his stile, that speaking to the Gentiles in the Grecian language, hee keepes the Hebrew phrase, which (as I said) makes his speach appeare harder. The Spirit of life in Christ, then, is no

Shewing how wee are delue, red both from the commaunding and condemning power of finne.

Phrases vsedby the Apostle expounded.

other

other thing but the life of Christ, like that Revel. 11.11.
Againe, the lawe of the spirit of life in Christ, is no other thing but that forcible working lively power which is in Christ: for it is customable to the holy Apostle, to vie the word Law, to expresse any thing wherein there is a commanding or working power; so hee hath ascribed a lawe to sinne, a lawe to his members, a law to death; and now very properly hee oppones vnto them, a Lawe of the Spirit of life in Christ; which is more lively and powerfull, to save, to free, and to quicken, then any law that hath contrary power, can be able to destroy, captive, or slay them who are in Christ.

Our adverfaries, Sathan, Sin, and Death are strong, but our Saujour is stronger.

Comfort,

Renel. 16.20.

In what vile bondage we liued by nature.

Thus the words being expounded, the first lesson will arise out of the Apostles manner of speech, who ascribing to finne and death a law which may condemne and destroy, ascribes to Christ a more powerfull law to iustific and preserue. Most sure then is our estate who are in Iesus Christ: for there is a power in our Lord, which shall bring eueric contrary power of man and Angell in subjection to him. That Tyrant sinne hath indeede oppressed and ouer-ruled many a one, but our Lord Iefus, that valiant Conquerour, hath a mighty power, able to difanull the law of finne; and Sathan is that frong one, who by nature possesses the hart of man, as his owne house, but Iesus is that stronger one, who will dispossesse him, and cast him out of the hearts of all fuch as are his: The God of peace shall shortly tread Sathan under our feete, and therefore suppose we be weake in our felues, yet we will rejoyce in the frength of the LORD IESVS.

Secondly, we learne here, that without Christ we lived in a vile servitude and bondage: of all servants those are in worst case who are solde; and of those who are solde, they are worst who must doe service in prison; and of them who are in prison, most lamentable is their estate who are chained and bound in prison: yet such servants were we by nature before Christ made vs free; we were not onely the servants of sinne, and solde vnder sinne, as witnesset the

Apostle,

Apostle; but more also, we were (as saith Esay) captived and bound with chaines in prison, the Iaylour whereof is Infidelitie: for we were all shut vp vnder Vnbeliefe, a Iaylour fo straite and tyrannous, as permitted vs not, folong as we were in his keeping, so much as to lift vp our head, or look vp to heaven for deliverance from him, from whom onely comes our helpe. Our oppressors in this bondage, are Sathan and sinne, and sinnes of so many forts, as doe miserably distract the Soule. Pride one while vsurping dominion ouer vs; auarice another while vendicating a fear to her felf with power to command vs : Concupifcence most commonly challenging vs to doe her feruice, as our foueraigne. Sic certant in me de meipso cuius potissimum esse videar : Thus doe they striue within me (fayth Bernard) about mee, to which of their dominions I should appertaine. That which hee confessed of himselfe, all the godly may feele in their owne experience:innumerable are those tyrants that striue among themselues; but all of them striue against vs to have domination ouer vs, but indeed these are vncouth Lords, and fuch as can claime no title nor right ouer vs; wee are the workmanship of God, the redeemed of the Lord, and are bound to do service vnto none but him alone. O Lord, therefore come downe and possesse thine owne kingdome, erect a throne to thy selfe in our hearts, that thou, by thy Spirit maist raigne in vs as our King, and make vs free from these tyrants that would oppresse vs.

But that wee may the better perceive how abominable this servitude is; let vs out of the Apostles words, marke these three things: first, how this dominion is tyrannicall: secondly, how the commandements of these Tyrants are all wicked: and thirdly, are all deadly; these three he toucheth shortly, when he saith that Christ hath freed vs from the law of sinne and death. First then, he ascribeth vnto sinne a Law, not as if sinne proceeded by a Law, (properly so called) or that there were any lawfulnesse in sin, but onely to point out the tyrannie thereof: for as Rulers ordained by

Ber.hom.4.

Three things to be confidered in this bondage.

Howa Law is afcribed vnto finne.

God, haue their own Lawes, by which they goueine their Subiects in Iustice, so haue also tyrannous Vsurpers their owne commandements, to the obedience wherof they inforce such as are vnder them. And this tyranny the Apostle here ascribes vnto sinne.

Sin 15 such an intolerable tyrant as neuer suffers his sub-iects to rest.

August. ser. de temp.

1 Pet. 2. 11. 2 Tim. 2. 22.

Aug. de faga seculi sap. 4.

A Tyrannie lawlesse, and most intolerable: for whereas any other oppressor will sometimes give rest to such as are vnder his bondage. Euen in Egypt vnder Tharaoh, the Ifraelites had licence to refresh themselues with meat, and drinke, and fleepe; but this spiritual oppressor gives no rest to his miserable captines, but whether they eate, or drinke, or fleepe, he alwayes exacts the feruice of fin from them; fo that he doth in fuch fort lie in wait to fnare the children of God, Ut faciat aliquando dormentibus, quod non potest vigilantibus: that sometime he doth that ynto them when they are asleepe, which by no meanes hee is able to doe when they are waking. And if so he do to the Saints, what maruell if he turmoyle the mindes of his Captiues vnceffantly with vncleane cogitations? When Sathan had once put it into the minde of Indas to betray Iesus, did he suffer him to rest till hee had performed it? No indeed, hee permitted him not so much as to eate his meate, but hastned him from the table to acomplish his sinne he had intended: and Ammon being once inticed to defile his Sifter Thamar, was so vexed, that his flesh melted away, and his mind had no rest. O how intolerable oppressors are mans inordinate affections when they have dominion over him! Flye (therefore faith the Apostle) the lusts of thy youth : noysome lusts, they fight (faith Saint Peter) against the soule : they are enemies to our peace, and to calling upon the name of the Lord with a pure hart. Libido est furiosa domina, si semel te comprehenderit, nec die nec nocte sinet te requiescere: Lust (faid Ambrose) is a furious mistresse, who if once shee comprehend thee, will not fuffer thee to rest neither night nor day.

Secondly, in this seruitude, all the Commandements

are

are alway vnlawfull: the most vnreasonable tyranny that euer was, sometime hath had a reasonable commaund; but the Law of sinne commandeth and ensoreth alwayes the transgression of the lawe of God. Sore was Israel oppressed when they were compelled in Egypt to worke in brick and clay, a seruice vnseemely in a holy people made free by the Lord; but was it comparable to Sathans tyrannie which he exercised ouer vs when we were strangers from the life of God, through the ignorance that was in vs? and not content with the euill he hath done vs, still hee vsurpes ouer vs, euen now when the Sonne hath made vs free. The Lord put in our mindes to know how slauish and vnreasonable Sathans bondage is, that our hearts may be consirmed to resist him.

Lastly, the Commaundements of this tyrannie are all deadly, for the law of sinne subjecteth to the law of death; the commaunding power of sinne, if we yeeld vnto it, deliuers vs vnto the condemning power of sin: for sinne when it is finished bringeth out death. And herein Sathan bewraies himselfe to be a shamelesse and faithlesse traitour, not onely hee promiseth life, when his purpose is to inflict death, but where first he entises man vnto sinne, he doth next accuse man to God for those same sinnes which man hath done by his entisement. Be assured of this, thou who art led captine of Sathan to doe his will, that hee who now without ceasing is a tempter of thee to sinne, shall shortly after this be a tormentor of thee without intermission, because thou hast sinned.

And if this cannot yet mooue vs to become wearie of this bondage, let this threefold meditation helpe vs. Confider first what we have beene: Secondly, what wee hope to be: thirdly, what even now we may be in regard of the present occasion, and we shall see that it is most vnseemly for vs to live any more servants to so vnkindly, vnreasonable and intolerable Masters. Remember first thy originall glory, O thou man of God: thou wert made to the image

All the commaundements thereofare vnlawfull.

They are all deadly.

Jam. 1. 13.

A threefold godly medita. tion profitable to make vs weary of the feruice of fin.

If we confider what what what what we been by creation.

Basil bexam. hom. 10.

of GOD inuested in his dignity, to bee LORD, and ruler ouer the creatures. Animales, o homo, principatudecoratum, vt quid seruis affectionibus? quamobrem tuam ipsius diqnitatem abycis, teg, ip sum seruum peccati constituis? quare teipsum facio captinam diaboli? Princeps creaturarum constitutus es, of dignitatem natura tua proyeis. O man, thou art a creature adorned with Princely power (by thy first creation) why then seruest thou affections? why doost thou cast away thine own dignity, and makeft thy felf a captine of Sathan? thou wast placed Lord of the creatures, thou wast appointed to rule ouer the fish of the Sea, and enery beast of the field; what shame is it then that thou shouldest be ouer ruled with those beafts which are within thee?

What wee hope to bee af. ter this life.

Secondly, confider what thou hopeft to be after this life, dost thou not hope to raigne as a King in the heavens, and wilt thou now live as a flave to Sathan vpon earth? Is any man crowned except he striue as he ought? or doth he receive the prize, who runnes not the race? or can he obtaine the victory, who neuer wrestled? why then fightest thou not? why runnest thou not? why beginnest thou not to raigne in earth as a king ouer thy lufts, feeing thou hopest to raigne as a King in Heauen in glorie? Doe not deceine thy selfe, that crowne is for Conquerors, not for captines. Non sperare potest regnum coelorum, qui supra propria membra regnare non donatur: hee cannot looke for that heauenly kingdome, to whom it is not given to raigne over his carthly members. Weeknow that when Iefus shall appeare, we shall bee like him, for wee shall see him as he is: and hee that hath this hope in himselfe, purgeth himselfe, enen as hee is pure. Certainly, if the Lord, through grace, prepare thee not for his heavenly kingdome, thou canst never say with a warrant, that the Lord hath prepared that kingdome for thec.

Bern. de ter-Secutione fit-Ainenda.c.11 1. Ich. 3.2.

And thirdly, the confideration of the present occasion What prefent, should waken vs to goe out of this house of bondage : for now the Sonne of God offers to make vs free, a Prince of

ly we may be.

greater

greater power, is content to enter into confederacy with vs, hee promiseth to restore vs to all the priviledges we lost in Adam; yea to give vs much more than ever wee had in him; and shallwe neglect so faire an occasion? When Cyrus king of Persia proclaymed liberty to the Icwes to goe from Babel, the place of their captiuitie, homeward to Icrusalem, it is faid that all those went forward whose spirit God had raifed vp: & now when the Lords anounted proclaims liberty to the captines, & the opening of the doore to them that are in prison, I know that none shal follow his calling, but fuch whose spirit the Lord hath raised vp; the rest being miserably blind, delight to lye still in captivitie; thinking their bondage liberty. The Lord give vs grace that we may discerne the time of our visitation, that with Danid we may aduance our eyes toward the Lord, who hath begun to plucke our feete out of the net, and that still we may lift vp, and fretch out our hands vnto him, til hee haue deliuered vs fully from the power of the enemie.

This being spoken of the bondage, wee are now to confider that our deliuerance from it is here ascribed to Jesus Christ: Thy perdition is of thy selfe; O Israel: but our saluation belongs to the Lord, and to the Lambe that sits upon the Throne. Let no man therefore be so vnthankefull as to ascribe any part of this glory to another: My glory wil I not give to another, faith the Lord: the glory of a temporall deliverance GOD will not give it vnto man; he would not faue Ifrael vnder Gideon, with thirtie two thousand, and why? lest Israel should vaunt against the Lord and say, My right hand hath done it. Or ever he entred his people Israel into the land of Canaan, he forewarned them that they should not fay it was for their righteousnesse: and will he then, thinke yee, give the praise of this most notable deliuerance to the Creature? No, the whole book of GOD witnesseth that it is not for our righteousnesse, but for the praise of the glory of his rich mercie, that wee are entred into heauenly Canaan. Did Peter, Iames and Iohn helpe the Lord

Our deliue, rance fro this bondage is to be afcribed vn. to Christ only. Heb. 13.9. Revel. 7.10.

Iclus,

IE s v s, in that agony which he suffered in the garden? no furely, he bade them watch with him and pray: but when hee was fweating bloud, they were fleeping; when he was buffeted in Carphas hall, did not Peter denic him? when he went to the Croffe, did not all his Disciples for sake him? and those who loued him most dearely, did they not stand afarre off from him? Certainely hee alone troad the winepresse of the wrath of God, he alone bare the punishment of our finnes in his bleffed body on the Croffe: to him therfore alone pertaineth the glory of our faluation.

Mercies of God shewed vpon others should confirm vs if we repent, to looke for the like to our felues. 2.Tim. 1.16.

Bernard.

Preachersnot pertakers of that mercy, which they pronounce to others are most miserable.

As for the persons to whom this deliuerance pertaines, the Apostle names himselfe among them, hath freed vs; not to exclude, but rather to confirme all others who are in IESVS CHRIST. For he confesses of himselfe that he was received to mercy, for this end, that God might shew vponhim an example of long suffering, to them who shall in time to come beleeue in him unto eternall life: therefore it is that hee speakes of this deliuerance in his owne person, for the confirmation of others, who having beene before as hee was, notorious finners, are now become fuch as repents, and And indeede euery example of Gods mercie beleeues. shewed vnto others, should serue to strengthen vs. Audientes (hristum non horruisse consitentem latronem, &c. when we heare (fayth Bernard) that the Lord IEsvs abhorred not the penitent Theefe on the Crosse, that he despised not the finfull Cananitish woman, when shee made supplication; nor the woman taken in adulteric; nor him that fate at the receit of Custome; nor the Publicane, when hee sought mercy; nor the Disciple that denyed him; neyther yet the persecuter of his Disciples: in odore horum unquentorum curramus post eum, in the sweet smell of these oyntments let vs runne after him.

Alwaies we see that the Apostle doth speak vnto others of a deliuerance obtained by Christ, as being also partaker thereof himselfe. As he was a Preacher of Christ, so he was a follower of Christ, he beat downe his body by discipline,

left

lest that preaching vnto others, he should have beene a reprobate himselfe: and therefore he now speaks as one who is fure that hee also hath his portion in Christ. Otherwise what comfort can it be, either to Preacher or professor to speake of that life and grace, which commeth by Christ Icfus, they themselues in the meane time being like to that miserable Atheist Simon Magus, to whom Peter gaue out that fearefull fentence, thou hast neither part nor fellowship in this businesse; or like those Priests in Ierusalem in the dayes of Herod, who directed others to Bethleem by the light of the word to worship Christ, but went not themselues; or those builders of Noahs Arke, who helped to build a vessell for preservation of others, but perished in the deluge themfelues; or like Bilhah and Zilpah, who brought forth and nourished free men vnto Iacob, but remained themselues in the state of bond Women? From this vnhappie condition the Lord deliuer vs, and make vs partakers of that mercie and grace, whereof hee hath made vs Preachers and profesors.

From the Lawe of sinne and death.) Heere the Apostle shewes from what it is that we are deliuered. Danid sayth, Many deliverances giveth the Lord to his Anomated: he spake it of himselfe, and it is true of all the children of God. By a great deliuerance he saued Noah in the deluge; Lot in the burning of Sodome; Israel out of Egypt; Ioseph in the prifon; Daniel in the denne; the three children in the sierie surnace: but all these are small, if they be compared with this deliuerance from sinne and death.

Where first we learne how the Apostle conjoynes these two, sinne and death: if we be deliuered from the first, we shall also be deliuered from the second; but if we abide in the first, we shall be sure not to escape the second: if therefore Sathan say vnto vs as he did to our first Parents, though you eate of this forbidden Tree, ye shall not dye; let vs answere him, he hath proued already a shamelesse lyar, and wee are not any more to credit him: that same penalty lyes vpon

Att. 8.21.

Pfal. 18.51.

Sinne & death God hath conioyned, who shall separate them?

euerv

Gen. 20. 3.

Chrys.hom.5. adpop. Ant.

What a deceiuer Sathan is in tempting to finne.

Rom. 6.11.

Gen. 34

euery sinne, which was layd vpon the first, if yee doe it, yee shall die. God hath conioyned them, and who shall separate them? Though the Lord speake not instantly to euery sinner, as he did to Abimelech: Behold, thou art but dead, because of this sinne; yet it is true of euery sinne, when it is sinished, it brings out death. So soone as Ionas entred into the Sea (saith Chrysostome: the storme rose; to teach vs, that vbi peccatum, ibi procella, where there is sinne, specially committed with rebellion, there will not faile to arise a storme of the wrath of God.

It is true indeed, the finner in committing of finne doth not perceiue this, being blinder then Balaam, he walkes on in an euill course, & sees not the sword of Gods vengeance which is before him, but imagines alway to reape some good, either of profit or pleasure by committing of sinne: for these are Sathans two baites, under which he couers his deadly hookes. It is therfore a point of fingular wisedome to discerne betweene the deceit of sinne present, and the uit of sinne to come, betweene that which Sathan promiacth, and that which we finde in experience performed. He promised to our Parents that they should be made like vnto God; but in very deede hee made them miserable like himselfe. And if thou wilt also observe that which thou findest in thy owne experience, what fruit hast thou of a finne, when thou hast committed it? doth not darknesse arise in thy minde, heauinesse in thy heart, terrour, feare, and accusing cogitations in thy conscience? Enery man may finde it, who lift to marke it, by moe then a thousand experiences in himself, that Sathan is a shamelesse deceiver, yea, more deceitfull then Laban, who promised to give to lacob beautifull Rahel, but in the darke he gaue him bleare-eyed Leah: be affured hee will change thy wages, promise thee one thing, and pay thee with another. As Hamor spake to his Sichemites, so doth Sathan to his blind-folded Citizens, he perswaded his people that if they would be circumcised, all Iacobs substance and cattel should be theirs: but indeed

the contrary enfued, for the goods of the Sichemites befell to the house of lacob, and they themselues perished by the fword. Letvs therefore beware of the inuenomed tongue of the diuell, mentitur vt fallat; vitam pollicetur, vt perimat: he lyes that he may deceive; he promifeth life, that hee may inflict death : fay he what hee will, let vs beleeue the word of the Lord, confirmed by dolefull daily experience, the wages of sinne is death. God hath knit them together, and who

shall separate them.

So oft then as Sathan by the deceit of finne would beguile thee, remember that though finne feeme to be fweet, the fruit thereof is exceeding bitter : if thou feare not fin, feare that end whereunto finne leades thee : dulce peccatum, sed amara mors, finne is sweet, but death is bitter : remember that the wages which Sathan promifeth, & man would haue, hee shall not get; but the wages which God threatneth, and man would not have, shall affuredly bee payed him : for this is the miserie of those who walke in their fin illud propter quod peccant, hic dimittunt, & ipsa peccata secu portant, that for which they fin, they leave it behinde them, and carrie their finnes away out of the world with them. So that in the end when they shall gather the profit of all their former finnes into a fumme, they shall find no other, but that fore-told by the Apostle; What profit have yee now of all those things, whereof ye are ashamed? Surely there is no fruit, but shame and death to be pluckt from the forbidden tree of sinne.

But heere it may bee obiected by the weake conscience of the godly; How can this comfort be ours, that we are freed from sinne, who find our selves so continually assaulted; yea oftentimes oppressed of sinne? For answere, let vs marke that the Apostle saith not, wee are fully freed from fin in this life; but we are freed from the law of finne, that is, both from the commanding and condemning power thereof. Sinne doth not now raigne in our mortall bodies as before; neither hath it power any more to detaine vs

Cypr. lib. 1. Epist.8.

Sinne seemes Iweet, but the fruit thereof is bitter.

Aug. hom.

Rom, 6.21.

Comfort for the godly who are troubled with the tentations of finne.

vnder

Iof. 9.

Our begun de. liuerance from finne, the Lord shall perfect. I.Cor. 1.8. Phil. 1.6.

under death. But as for the temptations of finne, there is no fort of men more troubled with them, then they whom God hath begunne to deliuer from the Law of finne : for Sathan being impatient of his loffe, feekes daily to recouer his former dominion. From the time that once the Gibeonites made peace for themselves with Ioshna, all the rest of the Kings of Canaan made warre against them: and so soone as we enter into a Couenant with the Lord Iesus, Sathan shal not faile the more fiercely to assault vs, seeking to recouer his old possession; yet if as the Gibeonites did, we fend speedily messengers to our Iehosua, to shew him how wee are troubled for his fake, hee shall not with-draw his helping hand from vs.

Our deliuerance from finne is begunne now, but not perfected, but we know that our God is faithfull, by whom we are called, he shall also confirme vs to the end. Euen he who hath begunne this good worke in vs, will performe it untill the day of CHRIST. As the Angell who deliuered Peter out of prifon, appeared to him with a shining light in the darke prifon, fmote him vpon his fide, and vvakened him out of his sleepe, made his chaines to fall from him, and caused him to arise and follow him, went still before him, to leade him in the way through all impediments, and departed not from him, till he had entred him within the Cittie of Ierufalem: fo the spirit of our Lord Iesus, who hath once come downe vpon vs in this prison, and hath lightned our darknesse, wakened vs out of our dead securitie, and loosed the chaines of our fins wherewith we were bound, shall abide continually with vs, gouerning vs with his light and truth, till hee haue entred vs within the ports of heauenly Ierufalem. Blessed be the Lord! where before we were the captiues of sinne, now the course of the battell is changed, sin is become our captiue, through Christ, it remaineth in vs not as a commander, but as a captine of the Lord Iesus. It is true, the bolts of sinne are yet vpon our hands and feete, to admonish vs of our former miserable thraldom: we draw

as yet the chaines of finne after vs, which makes vs indeed goe forward the more flowly, but are not able to detaine vs

in that bondage, wherein we lay before.

And as concerning our deliuerance from death, we are to know that death is two-fold: the first, and second: the first is a separation of the soule from the bodie; the second is a separation of them both from the Lord. Mors prima pellit animam nolentem de corpore : mors secunda detinet animam nolentem in corpore. The first death expels the foule against the will out of the body: the second death compels the foule against the will to abide in the body: for vnto the greater augmentation of their paine, as they were companions of finne, fo shall they be compelled to abide companions of punishment.

The second death hath three degrees; the first is, when the Soule by sinne is separated from the Lord: the second is, when the body by the power of that curse due to sinne, is turned into dust, and the Soule is sent to hell: the third is, when both Soule and Body being joyned together againe in the Resurrection, shall be banished from the presence of the Lord, and cast into vtter darknesse. And it is called the fecond death, because it is executed vpon the wicked after their first death; otherwise the first death that euer came into the world, was the first degree of the second death. Mors anima pracessit, anima deserente Deum, & mors corporis sequuta est, anima deserente corpus: deseruit Deum volens anima, & coacta est deserere corpus nolens: The death of the Soule went before, the Soule departing from God, and the death of the body followed, the foule departing from the body: the foule departed from God willingly, and therefore is compelled vnwillingly to depart out of the body.

Now from both these deaths wee are deliuered by the Lord Ielus, for our soules being freed from sinne, are reconciled with God, and so exempt from that wrath which is to come. For, albeit the deare children of God be sometime exercised with inward terrors of conscience, which

How wee are deliuered from death both first and second. Aug. de ciuit.

Deil.21.c.3.

Second death hath 3.deguees

Aug.deverb. Apost. Serm. 33. .

How christians are exercised with terrors of conscience. which in their owne nature are forerunners of the fe. cond death.

in their owne nature are fore-runners of these paines prepared for the wicked, and are as the smoake of that fire which afterward shall torment them: yet vnto the godly their nature is changed, they are sent vnto them, not to separate them from the Lord, but to draw their hearts neerer vnto him, and to worke in them a greater conformitie with Christ.

The nature of the first death changed to the Christian.

Amb. de bono mort.ca.4.

And as for the first death, wee are so delivered from it, that albeit in the owne nature it bee the centre of all miseries, and a fearefull effect of Gods curse on man for sinne; yet to the godly the nature thereof is also changed, so that now it is not the death of the man, but the death of finne in the man : Mors est sepultura vitiorum. Death (fayth Ambrose) is the buriall of all vices. As the worme which is bred in the tree (faith Chry fostome) doth at last consume it: fo death which is brought out by fin, doth at the length confume and destroy sinne in the children of God. Finally, death is the progresse and accomplishment of the full mortification of all our earthly members, wherein that filthie fluxe of sinne is dryed vp at an instant. It is a voluntary sacrificing of the whole man, foule and body to the Lord, the greatest and highest service wee can doe to him in the earth: for where, in the course of our life wee are continually fighting against our inordinate lusts and affections, to bring them in subjection to Christ, by death, as it were with one stroke, they are all smitten and slaine, and the Soule is offered up to God in a Sacrifice of full and perfect Obedience.

Verse,

VERSE3. For that that was impossible to the Lawe, in as much as it was weake, because of the slesh, God sending his owne Sonne in the similitude of sinfull slesh, and that for sinne, condemned sinne in the slesh.



He Apostle having set downe in the first verse a Proposition of comfort belonging to them who are in Christ, and confirmed it in the second, he proceedeth now to the explication of the Confirmation; declaring how it is that

Christ hath freed vs from the law of sin; and first, he shews how Christ hath freed vs from the condemning power of sin, in this verse: namely, that he taking vpon him our nature, and therewithall the burden of our sinnes, hath condemned sin in his blessed body, and so disanulled it, that it hath no power to condemne vs. And this benefit he amplifies, shewing that by no other meanes we could obtain it: for where without Christ there is but one way for men to come to life; namely, the observance of the Law, he lets vs see it was impossible for the law to saue vs: and lest it shuld seeme that he blamed the law, he subjoynes that this impotency of the Law to saue vs, proceeds from our selues, because that wee through slessly corruption which is in vs, cannot sulfill that right cousnesses which the law requires.

This impotency of the Lawe appeareth by these two things: sirst it craueth that of vs which we had not to give: namely, perfect obedience vnto all the Lords Commandements, and that vnder paine of death: which albeit most institute it be required of vs, considering that by creation we received from God a nature so holy that it was able to doe the Law; yet now by reason of the depravation of our nature, drawne on by our selves, it is impossible that we can performe it. Secondly, the Law could not give that vnto vs whereof wee stood in need; namely, that the infinite debt

Explication of the confirma. tion.
Here followes an explication of the confirmation of his generall Proposition.

He shews how we are freed from she condemning power of sinne. The law could not sauc vs.

Impotency of the law to faue vs appeares in two things.

It craues that which now our nature cannot give.

It gines not that which our

of

of transgressions, which we had contracted, should be for-

estate now cra. ueth.

giuen vnto vs: this I say the law could not doe; for the law commands obedience, but promises not pardon of disobedience; yea, rather it bindes the curse of God vpon vs for it. And again, we stood in need of a supernatural grace to reforme desormed nature: and this also the Law could not doe, it being a doctrine that shewes vs the way of life, but ministers not grace vnto vs to walke therein: but all these which the Law could not doe, Iesus Christ, by whom commeth grace and life, hath done vnto vs.

Where first we have to marke the pittifull estate of those

Miscrably blinde are they who seeke life in persect obfernance of the Law.

who feek life in the observance of the Law, which here the Apostle faith is impossible for the Law to give: they seeke life where they shall never find it. The Apostle in another place cals the Law the ministerie of death and condemnation; and that because it instantly bindes men under death for every transgression of her commandements, so that hee who hath eyes to fee what an vniuerfall rebellion of nature there is in man ynregenerate, to Gods holy Law; yea, what imperfections & discordance with the law are remanent in them who are renued by grace, may eafily espie the blinde prefumption of those who seeke their liues in the ministry of death. Yet so vniuerfall is this error, that it hath ouer-gone the whole posteritie of Adam, Nature teaching al men, who are not illuminated by Christ, to seeke saluation in their owne deeds, that is, to stand to the couenant of workes. But the supernaturall doctrine of the Euangelist teaches vs to transcend Nature, to goe out of our selues, and to feeke faluation in the Lord Iesus; and so to vse the Law, not that wee seeke life by fulfilling it, which here is impossible, but as a Schoole-master to leaders vnto Christ, in whom we have remission of our sinnes, sanctification of our nature, acceptation of our imperfect obedience; benefits which the Law could neuer affoord vs.

Yet fuch are all the children of Adam by nature.

> Inasmuch as it was weake because of the sless.) The Apostle dothin such sort ascribe to the Law an impotencie to

faue

faue vs that hee blames not the Law, but the corruption of our fleshly nature, being not able to fulfill that righteousnesse which the Law requireth : yea, as the Apostle hath taught vs before, so farre is our nature peruerted by our apostasse from God, that we are not onely vnable to do that which the good and holy Law of God requires, but also we become worfe by the Law : for by the commandements of the Law, fin reviews in our nature, and takes occasion by the Law to become more finfull, and so like a desperate disease it converts that medicine which is ministred to cure it into a nourishment and confirmation of the ficknes it selfe. It is the nature of contraries, that every of them intends the felfe to expell another; whereof it comes that there is greatest cold in the bosome of the earth, euen then when the Sunne with greatest vehemencie shines on it to calific and heate it; euch so our corrupted nature doth neuer shew it felfe more rebellious and stubborne, that when the law of God beginnes to rectifie it. As an voruly and vntamed horse, the more hee is spurred forward, the faster he runnes backward : fo the peruerle nature of man, wither femper in vetitum, is fo fatte from being reformed by the law, that by the contrary, fin that was dead without the law, is renined by the law, and takes occasion to worke in vs all manner of concupifcence. The Apostle is not assumed to confesse that hee found this in his owne perfore Angustin also examining his former finfull life and oth hereby angravare his corruption, that in his young yeareshe was accustomed to steale his neighbours fruit; not fo much for love of the fruit, for he had better at home, as for the finfull delight he had to goe with his companions to commit emil! To that where the law Bould have referred his first manire in was formuch the more provokaded finne books Laws Lee therefore the Sempelagians of our time fay to the contrario what they will, let them magnifie the arme of fleft, to diminist the praise of the grace of God; & dreame that mans white viregentiste this forth memoritorgruine

The impotency of the lawe comes not of the law, which is good, but of our owne corrupted nature.

Our nature becomes worfe by the lawe.

Aug.lib. 2. confes.cap.4. or workes of preparation, yet doth the Lord herein greatly abase man, when hee telleth him, that not onely hee cannot doe that which the law requireth, but that also the more he is commanded, the more he repines, vntill Grace reforme him.

God sending his owne Sonne.) The Apostle proceeds and

How Christ hath done that which the law could not.

lets vs fee; how the Lord by Christ hath wrought that saluation which the law could not. Wherein first it is to be marked, that the Apostle saith not, wee sought from the Lord a Saujour, but that the Lord fent him vnto vs vnrequired. Surely neither man nor Angell could have ever thought of such a way of Saluation; the Lord hath found it out himselfe in his incomprehensible wisedom: a way so to faue man, that the glory both of his mercy and instice shall be faued also. Most properly therefore is hee called Pater, non indiciorum, sed misericordiarum: Father, not of iudgements, but of mercies, for both the purpose, and the meanes of our faluation are from himselfe, hee hath found causes without him, mooning to execute his instice, he hath been prouoked thereunto by the disobedience of apostate Angels, and men; but a cause mooning him to shew mercy. is within him felfe: this praise is due to God, it is the greatest glory that can be given vnto him. Abominable therefore is that errour of fore-scene merits; by which the aduerfaries doe what they can to obscure the praise of the bright-shining glory of Gods mercy

Why God is called father of mercy, not of iudgements.

How Christ is Gods owne Sonne.

354.

Sonne, to distinguish him from all others who are his sons by adoption, onely Christ is the Sonne of God by nature, by that divine inuctorable generation, whereof Esay, saith. Who can expressed as Thus is hee Gods pwng Soune, that is, conternal & coeffential bigotten of the Father before all time, by the full communication of his whole essence watto him in a manner that cannot be expressed. And in the sulnesse of time hee became man, God being manifested in the sless and in regard of his humane nature, which was,

conceiued of the holy Ghoft, and vnited in a personall vnion with his divine, he stands in the title of Gods owne Sonne, after so fingular a manner, that he admits no com-

panion.

The last of these two, the Apostle makes the first point of the mystery of godlinesse. God manifested in the flesh, wherein hee bridles our curiofity; for if his manifestation in the flesh, that is, his incarnation, be a mystery, that goes beyond our vnderstanding, what shall we say of his divine generation? a mystery to be indeed adored, not to bee enquired, an article proposed to be beleeved, not to be disputed. The Arrians feeking to fearch out this vnfearchable mysterie with naturall reason, by infinite degrees more foolish, then if they had prefumed to number the starres of Heauen, or measure with their fift all the waters in the Sea, they stumbled and fel, being neuer able to comprehend, how the Son that was begotten, should be coeternall and coessentiall to the Father who begot him; therefore the worthy Fathers of the Primitiue Church, to represse the presumption of these arrogant spirits, drew them downe from the dangerous speculation of these high mysteries far aboue their capacity, to consideration of things which are in nature. Sim Creatura genitum inueniri potest, coauum genitori, an non aquum est concedas posse ista in creatore coaterna inueniri? If in things created, that which is begotten may bee found equall in time to that which begat it, why should it be denyed that in the Creator, the begetter, and begotten are equal in eternity? When a candle (fayth Augustine) is first lighted, at once there are two things, the fire & the splendor, or light: if it be enquired whether the fire come from the light, or the light from the fire; all men will agree that the splendor or light comes from the fire: but if againe it be demanded which of them is first or last in time, it cannot be determined. But wherefore shall we viethele similitudes ? as the Creator is about the creature; fo is that mysterie about all the fecrets of nature; no fimilitude can be found in nature

Christs divine generation a great mystery. 1. Tim. 2.16.

Mans curiofity reltrained from fearching it.

Augustine.

Rom. 11. 20.

Christ came like a finfull man, but with. out finne.

Dan. 2.45. Cant. 1. Cor. 1 .

How deerely the Lord loued vs, perceiue by the price hee hath given for our ransome.

fo much as shadow the most high and supernatural mystery: yet is the endeuor of these godly fathers commendable, who have laboured to bring downe men to the exercifing of their wits in things which are below, like vnto themselues, leaving curious inquifition of higher secrets, which as I have faid, are to be received with faith, reuerenced with filence, not fearched out by curiofitie, O man, be not high minded, but feare.

In the similitude of sinfull flesh.) Wee must not so understand these wordes, as if Iesus had the onely similitude of a naturall body; no, he was very man, made of the feed of Danid, hee hath taken our flelh in deed, yet was hee not a finfull man, but separated from finners. A holy one, from the first moment of his conception, conceived of the holy Ghost, A stone cut out of the mountaine without hands. The Plower of the field, that groweth without mans labor or industry. The second Adam, very man as was the first, but not begotten of man. So then, the word (fimilitude) is not to be joyned with the word (flesh) but with the word (finfull.) He tooke on mans nature without finne, yet fubiect to those infirmities, mortalitie and death, which sinne brought vpon vs, he appeared like a finfull man, being indeed without finne; in the shape of a servant, content to be made inferiour, not onely to Angels, but to men of the vileft fort; fold for thirtie pieces of filuer; not fo worthy to live as Barabbas; ranked with Theeves on the Crosse, and reputed as a worme of the earth: thus being voyde of all finne, yet was he handled as a finner and most wicked malefactor.

Wherein wee are to confider fo far as wee may, though we cannot comprehend it, that wonderfull lone which the Lord hath shewed vs in this worke of our faluation, how deare and precious our life hath beene in his eyes, perceine by the greatnesse of that price which he hath given for vs: for who will give much for that whereof he effeemes but little? it was not with gold nor filuer, nor any corruptible thing,

thing, that the Lord hath redeemed vs, but with the precious blood of his owne Sonne Iesus, as of a Lambe vnblemished and vnspotted. If Danid considering the goodnes of God towards man in the worke of creation, fell out into this admiration, O Lord, what is man, that thou art mindfull of him, or the Sonne of man, that thou dost visite him? how much more haue we cause so to cry out, considering the riches of GOD, his wonderfull mercies shewed vs in the worke of redemption. It was a great kindnesse which Abraham shewed to Lot, when he hazarded his owne life and the liues of his familie, to recouer Lot out of the hands of Chedarlaomer, but not comparable to that kindnesse which our kiniman, the Lord Iclus, hath shewed vnto vs, who hath given his life to deliver vs out of the hand of our enemies. The Lord shed abroad in our hearts more & more abundantly the fence of that love, that we may endeuour to be thankfull for it, by this threefold duty, first, of thankfgiuing:secondly, of service: thirdly, of soue toward those who are beloued of him.

As for the first, our life should be a continual thanksgiuing, and worthipping before him, who hath loued vs, and washed vs from our sinnes in his bloud. When the children of Israel had passed the red Sea, suppose they had a vast wildernesse between them and Canaan, yet they praised God with a song of thanksgiuing, & the Lord appointed an yerely remembrance of that benefit. If smaller mercies are to be remembred with thanksgiuing, what shal we thinke of the greater?

As for the second, which is service: Zacharie teacheth vs, that for this end God hath delivered vs from all our enemies, that all our daies wee should serve him in righteousnesse and holinesse: the reason why the Israelites bound themselves to give subjection and obedience to Danid, was that hee had delivered them from the hand of the Philistins: the same reason Ezraysed to the Iews returned from captivity, to make them obedient to the Lord, Seeing thou,

Pfal.8.

Our thankfulneffe againe should be testified by this threefold duty.

Continuall than giving.

Seruice.

Ink. 1.74.

2.Sam. 19.9.

Exra.9.13.

Professors convinced that ferue him not.

O Lord, hast given vs such delinerance, shall wee returne any more to breake thy Commandements? But much more should it binde vs to doe service to our Lord Iesus: seeing he hath made vs free by his bloud, shall we againe make our selues the servants of sinne? The Lord neuer shewed a greater mercy on man, then this, that hee gaue his Sonne IEs vs CHRIST vnto the death for vs:and there can be no higher contempt done to God by man, then if after so great a loue shewed vs, wee shall still refuse to bee his seruants: much will bee required of him, to whom much is given; those Gentiles to whom the LORD reuealed himselfe in goodnesse only as their Creator, because they did not glorifie him; the Apostle sayth, That the wrath of God was renealed from Heaven upon them: and what wrath then mayest thou look for, to whom the Lord hath manifested himselfe in mercie also, as thy Redeemer in Christ, and yet thou wilt not glorifie him? Thou receivest not him whom thy Father hath fent vnto thee; neither wilt thou live vnto him that gaue himselfe to die for thee, but by thy wicked life thou crucifiest againe the Sonne of God, and treadest vnder thy feet the blood of the new Couenant: certainly Sodome and Gomorrah shall bee in an easier state in the day of indgement, then the wicked of this generation. For in this last age the Lord hath spoken to vs by his Sonne, hee hath none greater to fend after him: those labourers of the Vineyard that flew the feruants of the great King, were not for that instantly punished, but when the Sonne came, and they had murthered him also, then was their judgement no longer delayed. It was not written for the Iewes onely, in whom it was first accomplished; but for vs also, to whom the Father in this last age hath fent his owne Sonne, and by whom hee hath spoken vnto vs from himselfe; if we despise him, there remaines no more but a violent looking for of judgement.

Loue to those whom he hath bidden loue for his sake. The third duty is, that for Christs sake wee loue vnfainedly those whom hee hath recommended vnto vs: our

good-

goodnesse cannot extend vnto the Lord, neither have wee him walking with vs vpon earth, that we may minister vnto him, may wash his seete, and anoynt his blessed body with precious oyntments, therefore should our delight be vpon those his excellent ones that are vpon earth. When Ionathan was dead, David for Ionathans sake shewed kindnesse to Mephibosheth: our Ionathan is not dead, hee lives, and raignes in Heaven, yet can we not declare our kindness to himselfe, let vs seeke some Mephibosheth, some of Christs little, weake, and impotent children, of whom he hath sayd; What ye do to one of these little ones for my sake, is done to me: and let vs shew kindnesse vnto them; for the great love which the Lord Iesus hath shewed vnto vs.

And that for sinne.) These words containe the end of Christs manifestation in the flesh, which is, that in our nature hee might beare the punishment of our sinnes, satisfie the iustice of God, and so abolish sinne. Saint Iohn makes this cleare, when he fayth, that he appeared to destroy the works of the diuel, that is, sinne: for sinne being remooued, there is nothing in man but the workmanship of God. By this it is cuident how highly they offend God, who abuse the death of Christ, to nourish themselves in their sinne, being the bolder to commit sinne, because Christ dyed for them: furely this is to turne the grace of God into wantonnesse. The Lord came to abolish sinne, not to nourish it: Christ once suffered, the Inst for the uniust (not that we should still abide vniust) but that he might bring vs to God. Thou therfore who cotinuest vniust, mayst say, as thou hast heard, that there is a Sauior come into the world, but canst not say in truth, that there is a Saujour come to thee. For where Christ comes, he worketh that worke for which he came, namely, he destroyes the worke of the diuell, that is, hee enfeebles, and abolishes at the last the power of sinne.

Condemne sinne.) Sin by a Metaphor is said to be condenned; for as they who are condemned, are deprived of al the liberty, power, & priviledges they had before, and have Christ came to destroy sin, cursed are they who nourishit.

I. Pet. 3. 18.

How Christ hath condemned sinne. Col.2.24.

Ambros.in hunc locum.

Two heads or chiefe Iultice Courts holden by God,

In the first the finnes of Gods Elect are condemned. no more any place to appeare in judgement, so hath the Lord IEs vs disanulled sin, that it hath now no power to command and condemne vs: he hath spoiled principalities and powers, and triumphed ouer them in the Crosse, and hath nailed vnto it the obligation of ordinances which was against vs, and so sustained authoritatem peccati, qua homines detinebat in inferno, hath taken away that power and authoritie of sinne, whereby it detained men vnder damnation. This hath hee done most lawfully, and in judgement, as we shall heare, bearing our sinnes in his blessed body on the Crosse: hee hath suffered that punishment which the law required to be inflicted on man for sin, and that in the sless, that is, in the same nature of man which had offended.

For this word of Condemnation imports a just and lawfull proceeding of a Judge in judgement, which that wee may the better vnderstand; let vs consider that there are two generall and head inflice Courts, which the Lord hath fet vnto men; the one is holden already, the other is to be holden: in the first, the sinnes of all the Elect are lawfully condemned, that themselves may bee absolued; in the second the persons of all the reprobate shall bee justly condemned. In the first by the ordinance of God the Father, our finnes were laid vpon the backe of Iesus Christ, and a law imposed to him which was never given to any other, neither Angell or man, to wit, the law of a Mediator, that he should make vp peace between God and man; loue God in such fort, that he should by suffering preserve the glorie of his Fathers iuftice, and yet make manifest the glory of his mercy; that he should loue his brethren in such fort, that he should take the burden of their transgressions upon him, which as by the Father it was enjoyeed vnto him, so did he willingly vndertake it. And therefore having our finnes imputed vnto him, hee presented himselfe for vs vpon the Crosse as vpon a pannel before the Judge, to under-lye the law, which craued that our fins should be punished to the death.

death. The decree according to the law is executed, death; yea, an accurfed death, as the punishment of sinne, is layd vpon Christ: whereupon there followes of equity an absolution of all those for whom the Lord IESVS suffered as Cautioner, their sinne is condenined and made of no force to condemne them hereafter. The other generall Iustice Court will be holden in the last day, wherein all flesh must appeare before the Lord, as their superiour : and in that supreme and last Court of Iustice shall bee condemned the persons of all those, whose sins were not condemned before in Christ Iesus; onely therefore blessed are they who are in Christ: He that heares my words, & beleeucs in him that sent me, bath everlasting life, and shall not come into condemnation, but

hath paffed from death to life.

And lastly, wee may observe here what a powerfull Sauiour we haue; when (to the judgement of man) hee was weakest, then did he the greatest worke that euer was done in the world: hee was powerfull in working of miracles in his life, but more powerfull in his death; for then he darkned the Sunne; he shooke the earth; he made the rocks to cleaue; he rent the vale of the Temple afunder, and caused the dead to rise: Mortuum Casarem quis metuat? sed morte Christi quid efficacius? If Casar be once dead, who will scare? Christ euen when he is dead, is terrible to his enemies: nothing can be more effectuall then his death. By it he did a greater worke than was the creation of the world; by it he brought new heavens, and a new earth; by fuffring death, he destroyed him who had the power of death; when hee was condemned of man, hee condemned fin that it should not condemne man : passus est vt infirmus, operatus vt fortis, hee suffered as a weake man, but wrought as a strong one. Sicut serpens mortuus, &c. As that Serpent without life (erected by Moses in the wildernesse) ouercame the living Serpents that stung Israel: fo the Lord Iesus by suffering death, hath flain that Serpent that living in vs had flung vs voto death. Hie vides morten morte peremptam, maledictum

In the second the persons of all the wicked shall bee con. demned.

Ich. 5. 24.

Christ did great workes when to mans judgement hee was weakest.

Cypr. de duplici martyrio . .

Aug. de tem. Ser.7. Macar. hom. 11.

Chry Shom. 2. maledicto in Matth.

maledicto extinctum, & per que Diabolus iam antea valebat, per ea ipsa tyrannidem ipsius esse destructam: hecre thou scest (sayth Chrysostome) death slaine by death, and the tyranny of Sathan destroyed by those same means, by which before most of all he prevailed.

Christ a powerfull Sausour, stronger then Sampson; yea, stronger then that stronger then that stronger then Judg. 16.1.

O wonderfull worke! furely the weakenesse of God is stronger then man: he is that strong One indeed, stronger then Sampson. When the Philistines thought they had him fure within the ports of Azzah, he arose at midnight, and tooke the doores of the gates of the Cittie, and the two posts, and carried them away with the bars thereof on his shoulders, up to the top of the Mountaine which is before Hebron; but our mighty Conqueror and Deliuerer, the Lord Iefus, hath in a more excellent manner magnified his power: for being closed in the graue, clasped in the bands of death, and a stone roled to the mouth of the graue, the Sepulcher sealed, and guarded with Souldiers, he rose againe the third day before the rifing of the Sunne; he carried like a Victor, the bars, and posts of death away, as vpon his shoulders; and vpon the mount of Oliues hee ascended on high, leading captiuity captiue.

Christs power yeelds vs great comfort.

3. Reg. 18.35.

Like as therefore we received before great comfort thorough the confideration of Christs' incomprehensible love towards vs, so is it now confirmed by the meditation of his power. Let Sathan boast like Rabsache, that the Lord is not able to deliver Ierusalem out of his hands, hee is but a blasphemous lyar, the Lord will rebuke him, and will shortly tread Sathan under our feet: it is the curse of the wicked, bee shall bee oppressed, and there shall be none to deliver him; but blessed be the Lord who hath provided a strong Deliverer for vs, who certainely shall set vs free from our enemies, and destroy all the oppressor of our soules. Glorie therefore be unto him for ever.

Dent. 28,29.

Pfal. 143.12

Verfe

VERSE 4. That the righteousnesse of the Lawe might be fulfilled in vs, who walke not after the flesh, but after the Spirit.



HE Apostle having taught vs in the former verse, how the Lord Iesus hath freed vs from the condemning power of sin, doth now let vs see how wee are freed also from the commanding power of sin; for he sets down this

to be the first, and neerest end of Christs death in respect of vs, the renouation of our nature, and conformity thereof with God his holy law: which he expresses more cleerely in another place, when he saith: That Christ gane himselfe to the death for his Church, that hee might sanctifie it, and make it to himselfe a glorious Church, not having spot or wrinckle, or any such thing, but that it should be holy and without blame. This is the end which Christ hath proposed vnto himselfe, and whereof he cannot be frustrate, as hee hath begun it, so he shall sinish it, he shall confirme vs to the law, the righteousnesse thereof shall be fulfilled in vs, there shall not be left in our nature so much as a sinfull motion or desire, but he shall at the last present vs pure and without blame to his Pather.

This righteousnesse of the Law, I vnderstand to be that perfect obedience to the Commandements thereof, which the law requires, slowing from the perfect loue of God and our neighbor, and it is fulfilled in vs two manner of waies: first, by application or imputation of Christs righteousnesse with vnto vs; he is our head & we his members, and are so vnited with him, that now we are not to be taken as sundry, but as one body with him. By vertue of the which communion it comes to passe, that that which is ours is his, & that which is his is ours; so that in our Head we have sulfilled the law, and satisfied Gods instice for our sins. Secondly, it will be sulfilled in vs by our perfect sanctification, though now we

Here followes the fecond member of the explication, wherein hee fliewes how we are delinered from the commanding power of fin.

Ephef. 5.26.

How the righteoufnesse of the law is ful-filled in vs.

haue.

The Tesuites collect heere, that the Law is fulfilled in this life.

This place proueth no fuch thing.

Caietane.

That the Law is not fulfilled in vs, nor by vs in this life is proued.

Amb. de pæ-

niten.lib.1.

ferem.17.

August. de verb. Apost. ser.29. haue but begun Obedience and in part, the Lord Iesus at the last shall bring it in vs to perfection.

The Iesuites of Rhemes in their marginall notes on this Verse, collect a note which the word heere rendreth not vnto them. Wee see (say they) that the Law, which is Gods commandements, may beekept, that the keeping thereof is instice, and that in Christian men that is fulfilled by Christs grace, which by the force of Law could never be fulfilled: that the Law may be fulfilled, and also shal be fulfilled by the grace of Christ. who hath deliuered vs from the Law of finne, is euident out of the Apostles words; wee confesse it, and are comforted in it: this is an end which Christ hath proposed vnto himselfe; that hee may make vs perfectly answerable to that holinesse which the Law requireth, and in his owne good time hee shall bring it to passe: but that the Law is fulfilled of men in this life, cannot be prooued, neither out of this place, nor any other place of holy Scripture. Damnatum est peccatum, non extinctum: Sinne is condemned (faith Caietane, one of their owne) but not extinguished.

And hereunto beside infinite testimonies of holy Scripture, agreeth also the suffrages of pure antiquity. Non dicit familia tua Sana sum, medicum non requiro, sed Sana me Domine, & sanabor. It is not (saith Ambrose) the voyce of thy Family, I am whole and neede not a Physitian, but Heale me, O Lord, and I shall bee healed. Twandes Novatiane, mundum te dicere, qui etsi operibus mundus esses, hoc solo verbo immundus sieris. Ambrose spake it to the Nouatian Heretiques of his time, and it may bee fitly turned ouer to the lesuites of our time, Darest thou, O lesuite, rallthy selfe cleane and holy? Albeit thou wert cleane in regard of thy works, this one word were enough to make thee vnclean. With him also agrees Augustine : Sunt quidam inflati vires spiritu elationis pleni, non magnitudine, ingentes, sed superbia morbo tumentes, vt audeant dicere inueniri homines absq.peccato. There are some (saith hee) like vnto vessels blowne vp with winde, filled with a bauty spirit, not folidly great,

but swelled with the sicknesse of pride, who dare bee bold to fay, that men are found in earth without finne? Of fuch as these hee demaunds in that same place : Interrogo te, ô homo sancte, inste, sine macula, oratio ista, Dimitte nobis debita nostra, fidelium est, an catechumenorum? certe regeneratorum est, immo filiorum: nam si non est filiorum, qua fronte dicitur Pater noster qui es in cælis? vbi ergo estis, O iusti, sancti, in quibus peccata non funt? I demand of thee (Oman) thou who art iust and holy, this prayer; Forgine vs our sinnes, whether is it a prayer to be fayd by Catechists only, or to be faid also of such as are beleeuers and conuerted Christians? Surely it is the prayer of men regenerated; yea, it is the prayer of the fonnes of God, for they call God their Father in Heauen; where then are ye, O ye iust and holy ones, in whom are no finnes? If the regenerate and fonnes of God have need to craue remission of sinnes, what are ye who say yee haue no finne? If we fay, We have no finne, we lie, and the truth is not in vs: and our bleffed Saujour, to let vs fee how farre wee are from doing that which we should doe, fayth: When ye have done all that yee can doe, yet say yee are unprofitable sernants. Where because they have a filly subterfuge, that albeit wee were neuer fo righteous, yet for humilities fake, we frould fay we are unprofitable : I answere them , as Augustine anfwered the same obiection in his time, Propter humilitatem ergo mentiris: then for humilities fake, thou lyeft; but it is certaine, Christ neuer taught man to lye for humilitie: this is but a forged falshood of their owne.

And to ioune the third witnesse with the sormer two: Bernard who lived in a very corrupt time, yet retained this truth, Quis melior Propheta? de quo dixit Deus, Inveni virum secundum cor meum, & tamen ipse necesse habuit dicere Deo; Ne intres in indicium cum serno tuo: who is better then the Prophet David? of whom the Lord sayd: I have found a man after mine connecheart: yet had he need to say, Lord, enter not into indigement with thy Sornant. And againe, Sussicit mihi ad commen institutam solume habere propitium, cui soli

Ibidem.

A question for Papists.

1. Ioh.1.9.

Luk.17.10.

Aug.de verb. Apost. serm.

Bern in annun Maria.

Ber. in Cant. Serm. 23. Ber. serm. cont. vitium ingrati.

Places of scripture wherein godly men are called Saints and righteous, makes not for their errour of perfect obseruance of the law.

In what fense Godly men are called perfect in holy Scripture. peccaui: non peccare Dei sustitia est, hominis iustitia indulgentia Dei. It sufficeth me for all righteousnes to haue him onely mercifull to me, whom I haue onely offended: to be without sinne is the righteousnesse of God, mans righteousness is Gods indulgence, pardoning his sinne: wee conclude therefore with him. Va generationi huic misera, cui sufficere videtur sua insufficientia, immo inopia tanta, quis enim ad perfectionem illam, quam Scriptura tradunt, vel aspirare videtur? Woe to this miserable generation, to whom their owne insufficiency seemes sufficient: for who is it that hath so much as aspired to that perfection, which the holy Scripture commaunds vs.

But to maintaine their errour, they enforce these places of holy Scripture, wherein mention is made of Innocency, Iuflice, and Perfection in the Godly, whereupon they fimply infer that the law is fulfilled. Their Paralogismes shall eafily be discouered, if wee keepe Augustines rule: when the perfection of any man is mentioned, we must consider wherein, for a man may bee righteous in comparison of others; fo Noah was a righteous man in comparison of that generation wherein hee liued, yet was hee not without finne. A man may bee also so called in comparison of himfelfe, the Lord judging a man according to that whereunto the greater part of his disposition is inclined : for the Lord doth repute and account his Children not after the remanents of the old man, but according to the new workmanship of his grace in them; whereof it commeth to passe, that albeit in a great part they bee sinnefull, yet the Lord giveth vnto them the names of Saints and righteous men.

Againe, in handling of the Apostles word, Philippians 3.

Let vs, as many as are perfect, be thus minded: hee moves the question, seeing the Apostle hath sayd immediatly before, that he was not perfect, how doth hee now ranke himselse among those who are perfect? how agrees these two, that hee is perfect, and not perfect? He answeres, the Apostle

was perfect, fecundum intentionem, non secundum pranentionem; that is, perfect in regard of his intention and purpose, not in regard of preuention, and obtaining of his purpose. And hereunto agrees that of Bernard, Magnum illud electionis vas perfectum abnuit, profectum fatetur, that great chosen vessell of election graunts profection; that is, a going forward, but denyes perfection: for TELEIOS is not only he who hath come to the end; but he also who is walking toward it; wee are so perfect in this life, that we are yet but walking to perfection: Therefore fayth Ambrose, Apostolus aliquando quasi perfectis loquitur, aliquando quasi perfecturis; boc est, aliquando laudat, aliquando commonet: the Apoftle speaketh vnto Christians, sometime as vnto men that are perfect, other times as vnto men who are to perfect that which is re quired of them, that is, sometimes he prayfeschem for the good they have done, and otherwhiles he admonishes them of the good they have to doe. We conclude therefore with Augustine, perfectio hominis est inuenisse se non esseperfectum, this is the perfection of man, to finde he is not perfect.

And as for that place of Saint Luke, where it is fayd that Zacharie and Elizabeth walked without reproofe in all the Commandments of God, because the Iesuits of Rhemes in their obscruations would wrest it to confirme their errour, wee will shortly make it manifest. That it makes not for them, Augustine hath two reasons, whereby he proues out of that same Scripture, that Zacharie was not without sin : first, because he was a Priest, and was bound to offer as wel for his owne fins, as the fins of the people. Secondly, in that the Euangelist, sayth he, walked in the Commandements of God; it is an argument, that as yet hee had not attayned to the marke: to the which wee may adde the third out of that same place, the dumbnesse inslicted upon him for his misbeleeuing, euidently proues he was not fo perfect as to be without finne. Befides this, he customably distinguishes betweene petralum of crimen, finne and a crime, that is,

Aug. in pfal.

Ber. in Cant. Serm.49.

Ambros. in Rom. cap. 8. vers.9.

August. de temp.ser.49.

How Zacharie and Elizabeth walked in all the commandements of God.

Luke 1. 6.

Heb: 5.3.

Ang. Enchi.

The end of Christs death is our sanctistication, therefore it should not bee abused

to give liberty

to finne.

2.Cor.7.1.

Christ hath freed vs from the curse of the law, not from the obedience thereof.

Rom 6.15.

Rom 7.12.

Ambros.in Rom.cap.8. Rom.7.22.

Rom.5.17.

tome grieuous offence that gives slander, and is worthie of crimination. Sanctorum hominum vitam inveniri posse dicimus sine crimine, we affirme that the life of holy men may be found without a crime. And againe, Nunc bene vivitur, si sine crimine, sine peccato antem, qui se vivere existimat, non id agit vt peccatum non habeat, sed vt veniam non accipiat: now men live well, if they live without crime, but he who thinks he can live without sin, doth not therby make himselfe free of sinne, but debarres himselfe from the pardon of his sin. And so much for resutation of their errour.

Now for our instruction, we mark againe here, that seeing the end of Christs death is our sanctification, it cannot be but a mocking of the Sonne of God, and a treading sof his holy blood under the uncleane feete of men, to make the death of Christ a nourishment of sin: let such thoughts be farre from vs, that we should take libertie to sinne, because we have a Sausour: this is to make Christ a minister of sinne; and as was sayd, to build up that which Christ came to destroy. O thou who louest the Lord I es vs, be it farre from thee to take pleasure in that which made his blessed soule heavy unto death: never nourish that life of sinne, which was the cause of the death of Christ; but let vs daily cleanse our selnes from all filthinesse of the flesh and spirit, and grow up unto full holinesse in the feare of God.

For albeit by Christ wee be deliuered from the curse of the Law; yet are wee not exempted from the obediences thereof. In respect of the one, the Apostle sayd, wee are not under the Law, but under Grace: in respect of the other, her hath said that the Law is good: and our Sauiour protests he came not to destroy the law, but to sulfil it, both in himselse and his members, not onely by righteousnesseed, but also inherent. For the Law stands to vs a rule of our life, we love the holinesse therof, and strive to conforme our selves vnto it: instificationim amicilegis efficientum, for men when they are justified, become lovers of the law, which before they hated. So that hereby we are to trie whether we be in

Christ

Christ, if we delight in the law of God, if wee be grieved when our finfull nature transgresses the precepts thereof, if wee finde a begun harmony betweene our affections, actions, and her commandements, by these and the like effects may we know that in Christ we are justified.

Lastly, we have this comfort, that seeing our sanctification is an end which the Lord Iesus hath proposed vnto himselfe, wee may bee sure he shall attaine vnto it. In the first creation what he commanded was done; he made light to shine out of darknesse, no impediment could stay that work of the Lord: so is it in the second creation; neither Sathans malice, nor the deceitfull allurements of the world, nor the finful corruption of our owne nature, shall stay that worke of our perfect fanctification, which the Lord Iefus hath not onely begun, but also taken vpon him to accomplish.

Wearefure our begun fandification shall be effected.

VRSE 5. For they who are after the flesh, sauour the things of the flesh, but they who are after the Spirit, sanour the things of the Spirit.

Itherto we have heard the propositio of com-fort, the reason of confirmation and explicati-H on thereof. Now because the Apostle restrained that comfort to those who walke after the spirit, not after the flesh, now in this third mem-

ber of the first part of the Chapter, he subioynes an exhortation. Wherein by fundry reasons hee disswades vs from walking after the flesh, and exhorts vs to walke after the Spirit: wherin he keeps this order. First, he opens these two, to walk after the flesh, and after the spirit, as contraries: which cannot confift. He lets vs see the miserable estate of them who walk after the one, & illustrates it by the happy estate of those who walk after the other; and then concludes, that they who are in the flesh cannot please God, vers. 5.6.7.8. Secondly, hee comforts the godly, lest that they, consideApplication of his former doarine, contai. ning first a Communion of the wicked, wherein is declared their mi. Cerable State who walke after the fleih.

fhould be discouraged with his former conclusion, verse 9.
10.11. And thirdly, he subjoynes the exhortation, by sur-

Two forts of fleshly things which the naturall man sa-

The life of the Christian and carnall man as different as the life of the brust

beaft and the

carnall man.

dry reasons, disswading vs from walking after the flesh. First then, the Apostle oppones the disposition of a carnall and spiritual man as contraries, which may not confift: the carnall man fauours carnall things, that is, hee vnderstands no other, he liketh no other, he inclineth to no other: For the word which he vies in the originalis transferred to all the faculties of the foule, reason, will, appetite and sense, and what soeuer is in him is all carnally affected: and these carnall things which he fauours, are of two forts: the first, are absolutely euil; to wit, the sinful lusts of corrupt nature: the fecond, are those carnall things which pertaine to this life, not fimply cuill of their owne nature; but in regard of their abuse, they become euill to the wicked. First, because they feeke them in the first place, which is due to God and things heavenly. Secondly, because they are bound to them with a flaush and immoderate affection. Thirdly, because they seeke them from wrong ends, to make them seruants vnto their lusts. In a word, they do so walk after these carnall things, that they goe a whoring from God, they feeke their portion in this prefent world, having neither hope to look for, nor heart to follow those things which are aboue.

Yea, of so contrary dispositions are the spiritual and the carnal man, that looke what is the rejoycing of the one, is a wearinesse to the other: surely there is no greater disserence betweene the natural man and the bruit beast, than is betweene the spiritual man and the natural: for the beast cannot conceive nor understand the excellencie of that spiritual life whereby the Christian lives, and is not so much as touched in his affection with a desire thereof. Give unto the beast those things whereunto the nature therof is inclined, it craves no more; give unto a natural man the vaine pleasures of sinne, and perishing things of this earth, hee cares not for the pearles of the kingdome of Heaven. It

15.

is true, the spiritual man knoweth how miserable the life of the natural man is, because he lived once that life himfelse; but the natural man cannot know what the life of the Christian man is.

And heere we have occasion to consider more deepely of that fearefull estate wherein Sathan did cast vs by the meanes of finne, and of that joyfull benefit of restitution wee haue by the Grace of our Lord Iesus. The casting of Adams body out of Paradife was a small losse, if it be compared with the downe throwing of his foule from all heauenly dispositions. The Grecians considering the workemanship of mans body, compared him to a tree inverted, his head and havre refembling the roots, being vpmost, his hands and feet that grew from it as branches being downmost, and therfore they called him ar sporos, a creature inuerted or turned vpfide downe; but if wee shall looke to the peruerted estate of the soule of man, shall wee not see there a more pittifull change? the heavenly minde is become earthly: hee that walked with God for the similitude of his nature, is now become a companion of beaftes, the foule which fed before vpon heauenly Manna, is now fed with the huske of Acornes, meeter for swine then for men; that is, it fauours onely carnall things, meeter for beafts of the earth, then men, who are the generation of God. As Ieremy lamented the desolation which the fins of Israel had brought vpon them, so may wee lament that fearefull estate, wherein we are fallen by our apostacie. O how is the beauty of Israel cast downe from the Heauen to the Earth? How are the Noble-men of Sion comparable to fine gold, esteemed as earthly pitchers? her Nazarites that were purer then snow, and whiter then milke, now their visage is blacker then the coale: where is that glorious image wherwith man was beautified by his creation? How is his light turned into darkneffe? How is hee courred with shame inflead of glory? his vifage is withered, his beauty cast down from Heauen to Earth. The body made of Earth, standeth

The fearefull and peruerse estate wherinto man is come by falling from God.

Lam. 2. 1. & 4.

The contract disposition of the Carallan and cornelina

G 2

vpright,

vpright, and can looke to heauen; the foule which is from aboue, hathforgotten her original, is crooked to the earth, and like a Serpent creeping on many feet, so walketh it after the dust with all her affections, sauouring onely those things which are carnall. This is mans miserable estate by nature: the Lord open our eyes, that wee may fee how farre wee are fallen by our apostacie, how deadly wee are wounded, that in time wee may make our recourse to the Physicion of our soules, who now offers by Grace to reftore vs.

The diuers dif. position of the Christian and carnall man flowes form the diverfitie of their generations. Iahn. 3.6.

But to returne: this diversitie of dispositions in the man naturall and spirituall, the Apostle designes to slow from the diversitie of their generations, they who walke after flesh, that is, as our Sauiour expounds it, that which is borne of the flesh, is flesh: so then the cause why they are carnall and sauour only the things of the flesh, is because they are only partakers of a carnall generation. Euery creature, as yee may see, hath an inclinatio to follow the owne kind; some liues in the earth, fome in the water, every one of them by instinct of that nature which they received in their generation, following so earnestly their owne kind, that a contrary education cannot make them to forfake it. The Fowle, whose kind is to liue in the waters, though shee be brought vp vnder the wings of another damme, whose kinde is to live on the earth, fo foon as the is ftrengthened with feathers, forfaking her education, followes her kind; fo also in euery man, the disposition of his affections and actions is answerable to the nature of his life. If he have no more but a natural life, his cogitations, counfels, refolutions, and actions are only carnall: but if he have also a spirituall life, then shall he be able to mount aboue nature, hauing an inclination to heavenly things; for every one who is rifen with Iefus, feekes those things which are aboue.

Now this difference of their dispositions, flowing from their different kinds, shall appeare the more clearely, if ye compare the affections, words, and actions of the one with

The contrary disposition of the Christian and carnalman appeares.

the other. And first to begin at the vnderstanding, it is certaine that the naturall man understands not those things which are of God. Let Iesus Christ speake to naturall Nicodemus of regeneration, and Nicodemus shall conceive that he speakes of a natural generation. Let Paul speake before Agrippa of the heavenly vision, and Festus shall count him a foole. Let Lot speake to his sonnes in lawe of the judgement to come vpon Sodome, and they shall esteeme him as a mocker: thus Naturalists can neither understand the words of mercy nor judgement, to be allured with the one or terrified with the other, for hee mindes onely earthly things; but as for the spirituall man, he hath received that new mind, whereby hee knowes him that is the true one : hee is indued with new fenfes, wherby he perceives things which are excellent: habet enim oculos interiores, quibus videt institia lumen, hee hath those naturall eyes, whereby he feeth the light of righteousnesse.

And if from the understanding we proceed to the affections, whereupon can the naturall man fet his affections but ypon those things which his vnderstanding commends for good? for every man hath his heart inclined to that, which according to his knowledge hee thinkes beft for himfelfe. The Gadarens will preferre their Swine before Chrift: and Naturalists make more of their smallest earthly commodities, than of those things which are aboue at the right hand of God; but the Christian accounts the testimonies of the Lord sweeter vnto him than all the treasures of the worldling: hee findes more loy in the lightfome countenance of God, then in all abundance of Wheat and Wine; the best things of this earth her accounts but dung; the pleasures of the world are loathsome vnto him, her glorie is despised in his eyes: habet enim olfactum interius, de quo dixit Apostolus, Christi bonus odor sumus Deo in omni loco, esta verbum ille odor vita ad vitam: for he hath that internall fense of smelling, whereof the Apostle speakes, wee are unto God the freet fanour of Christ in enery place: this makes

In their vnder-

Feb. 3.4.

Act. 26. 24. Gen. 19.

1. John 5.20.

Aug. de verb.
Apost ser. 17.

In their affections.

Mat.S.

Aug.ibid.

2. Cor. 5. 45.

In their speak.

Acts 1.3 Pfal. Judg.12.

I.b.3.13.

ing.

Ambr.offic. lib.1.cap.18. Cyp.lib.1. epist.3.

Ber. in ascen. dom.de Euan. lectione ser.1.

In their hearing.

lob 12.11.

Aug. de temp Ser.54. the word of God vnto him the sweet sauor of life vnto life: habet etiam gustatum interius, quo nouit gustare & videre quam suanis sit Dominus, and he hath that interior sense of tasting, whereby he can taste and consider how gracious the Lordis.

Now touching their language, it is also framed according to their understanding & affections, for out of the abundance of the heart the mouth steaketh; he that is of the earth, is earthly, and speaketh earthly things, but the spiritual man hath learned from his Lord to speake of those things which appertaine to the kingdome of God, & delights with Danid to tell what God hath done unto his soule. As the Ephraimites by their tongue were knowne from the Gileadites; fo the language of men ordinarily tells what country men they are, whether Burgesses of Babel, or of the heavenly Ierufalem. Speculum mentis plerung, in sermone refulget. The speech (faith Ambrose) is commonly a glasse wherein the minde is represented. De ore & verbis suis unusquisque proditur, & vtrum Christum in corde suo, an Antichristum habeat loquendo detegitur, Euery mans speech (faith Cyprian) doth soone bewray what hee is, and by his speech is discouered whether hee haue Christ or Antichrist in his heart. Qui in Christum credunt, linguis loquuntur nouis, & vetera recesserunt de ore eorum, they who beleeue in Christ, speake with new tongues, old things are departed out of their mouthes.

The same is to bee said in like manner of their hearing, for the Christian delights to heare of those things whereof he delights to speake. It is a pain to him to heare prophane language, which to a carnall man is a pastime: hee that is godly like Lot, his soule is vexed when hee heares a Sodomite speake. To a godly man (saith Iob) the eare is the taster of the soule, as the mouth tasts meat for the belly, and sends none downe into it but that which is approoued: so the eare of the wise tasts words, and delights in no speech but that which is powdered and good for edifying. It is a very godly saying of Augustine, Spirituales nec tormentis sepa-

rantm

rantur à Christo, carnales vero etiam otiosis fabulis separantur, no torments can separate spirituall men from the loue, remembrance, and meditation of Christ, but carnall men forgo the remembrance and meditation of Christ for idle and vnprofitable fables.

And lastly, as concerning their actions: the natural man hath no pleasure in spirituall exercises of divine worship; fet him to any other worke, he doth it with some dexteritie and cheerfulnesse; but bring him to a spirituall worke, there hee faints and languishes :- it is a wearingfle vnto him to heare the word of God, in every spirituall exercise he is like a creature out of the own element, which hath no contentment : whereas the Christian , by the contrary, loues the word of God more then his appointed food, and delights most in those exercises which are meetest to edifie him in Christ. Thus the spiritual man hath a mind to know Christ, his affections fet vpon Christ, his talke is of Christ, his actions are toward Christ, and Christ in the end he shall enjoy to his everlasting comfort.

In their doing.

VERSE 6. For the wisedome of the flesh is death, but the wisedome of the Spirit is life and peace.



He Apostle having set down the contrary disposition of the carnall & Christian man, doth now fhortly describe the miserie of the one, and happinesse of the other. The carnall man hath not only his will and affections fet vpon

euill; but also that which is best in him, his wisedome and understanding are so far peruerted, that it yeelds unto him no fruit but death. In the foule of man are two chiefe faculties, the Vnderstanding and the Will. The understanding should be the gouernour and director of the counsels and actions of man; the Will should be the follower, accomplifher, and executor thereof; but now is mans nature lo cor-

estate of them who walke after the flesh described.

The miserable

rupted.

In the foule of a carnall man the blind leads the crooked.

The most excellent knowledge of the naturall man brings out death.

Rom.I.

Neither naturall nor morall Philosophie could profit men to faluation,

Naturalists are all blinde like Sampson.

rupted, that either reason which should rule is ouer-ruled by the will, or at least the crooked is led by the blind, that is, a blinded vnderstanding directs the crooked will and peruerse assections a wrong way; and what maruaile then if both fall into the ditch? for where the eye which is the light of the body is darkened, how great must be the dark-nesse of the whole man? and seeing the vnderstanding facultie of the soule gives no counsels nor conclusions but such as are deadly, what can the will and affections do but runne headlong vnto the wayes of death?

This is that increase of knowledge, which we have gotten by our apostatie from God: this is the fruit wee haue plucked from off the forbidden tree, we have a wifedome, which brings out death: the most excellent knowledge wherevnto the quickest engines could euer attaine by the light of nature, profited them not vnto faluation. Lastantius compared all learning of the Philosophers to a livelesse body wanting a head; in feeing they were blind, in hearing they heard not, understanding they understood not, while they professed themselves to be wife they became fooles. As the fences be in the head, fo all spirituall understanding of the way of life is in Christ Iesus; by naturall Philosophy they attained to the knowledge of the creatures, but learned not to know the Creator; by naturall reason they learned to discerne the sophistry of men, but not to relist the Sophistry of Sathan. By practice also of Morall Philosophy they attained to a shew of those yertues which they called Cardinall, to a shew, I say; but as for true Prudence, Iustice, Temperance and Fortitude, they attained not vnto them: without faith it is impossible to please God, neither can there be without it any thing which deferueth the name of vertue : quid enim illis cum virtutibus, qui Dei virtutem Christum ignorant? for what have they to doe with vertue, who are ignorant of Christ, the vertue and power of God?

All the light that is in nature, is like to the fight of blinded Sampson, for as he without a guide could not finde one.

pillar

pillar of the house; no more can naturall understanding finde out so much as one of the articles of our faith: nascimur universi via civitatis prorsus ignari, we are all borne altogether ignorant of the way that leadeth to the Citie of God, ANOETOI, as the Apostle cals vs, without a minde to know any thing pertaining to our own faluation. What foeuer wisedome man hath without grace, may lead him forward to euill, but cannot teach him to eschew euill. Achitophel was counted wife in his time, and his wifedome and counsell as the Oracle of God: but he had no wisedome to fore-fee nor preuent his miferable end, he hanged himfelfe in his impatience: yet is the wit of Naturalists in our time no better than his, they are wife in their owne eyes, and glorie within themselves, that by their subtill wits they haue gone through daungerous courfes, wherein others haue fallen; yet they know not their end, neither are fure that the politique deuice wherein they have placed their confidence, shall not at length bee a snare to themselues. Therefore the spirit of God vouchsafeth not upon the men of this world the stile of wife men, but cals them wife with a restriction: they are wife (faith Iermie) to doe enill. Wifer (faith our Sauiour) in their owne generation than the children of God. Basil properly compares them vnto Howlets, which fee fomething in the night, but nothing in the day: fuch are worldlings, they have some vnderstanding of the works of darknesse, but no judgement how to approue themselues to the light of God: wife to compaffe things prefent, but careleffe for those which are to come.

Where, if it be demaunded, why then doth the Apostle attribute wisedome to them who walke after the slesh it is answered, Prudentia dicitur, cum res stulta sit, quia sic ipsis videtur, it is called wisedome, because so it seemes to them who have it, albeit in very deede it be foolishnesse. The iudgements of the carnall and Christian man are so disserent, that either of them esteemes another foolish, but the one judges with a warrant, the other not so: the spirituall

Wifest among them cannot preuent their miserable end, more then Achitophel, sarre lesse the wrath to come.

2. Sam. 17.

Iere.4.22.
Luke 16. 8.
Compared to
Howlets.
Bafil exham.
hom. 8.

The carnall man and the Christian eyther of them indgeth other to be foolish.

1.Cor. 2.17.

1. Pet. 4.4.

Ioh.8. 48.

Ads 2.13.

But the Chri. stian judges according to knowledge, fo doth nor the carnall man.

Pra27.12.

man discernes all things; hee sees by the light of God, that the wisedome of worldlings is folly, but the natural man'so rests on the conceits of his owne minde, and hath such liking of the course of his owne life, that it seemes strange to him the Christian runnes not with him into the same excesse of ryot: therefore hee speakes euill of him, and disdaines him as a foole; yea, the preaching of the Gospell hee accounts foolishuesse: no maruaile then hee esteemes them foolish who order their lives according vnto it. When our Sauiour preached and wrought miracles among the Iewes, they faid hee was possest and had a Diuell. When the Apostles, filled with the holy Ghost, preached to every country people in their owne language, they were judged to be full of new Wine, as if Wine taught them to speake languages which they neuer learned, and did not rather spoyle them of the vse of their mother tongue; so quicke are naturalists in differning the workes of the holy Ghoft.

But as for the judgement of the carnall man which hee gives out either of the person or actions of the spirituall man, we are not to regard it, because his light is darknesse; but the spiritual man discerneth all things, and judges of the miserable estate of the natural man with light and vnderstanding. Festus may judge wrongfully of Paul, but Paul will not change his ftate with Festus; nay, not with Agrippa. Euery controuersie wil bee decided one day, both the wise and the foolish Virgine shall bee knowne in their rankes : then shall Naturalists change their judgement, and confesse that these were wise men, whom before they had condemned for fooles: for if they be wifest who see farthest before them (as before we spake) and can prouide for the longest time, it is out of doubt that onely the Christian is a wife man who prouides for the eternity to come. A prudent man sees the plague before hand, and bides himselfe, but the foole goes on, and is snared.

But the wisedome of the Spirit is life and peace.) This wisedome is our renued understanding by the grace of Christ,

called

called the wisdome of the Spirit, because it is reformed, and of new created by the Spirit, who hath made vs that were darknesse before, now to be light in the Lord. The effects of this wisedome are life and peace, such as naturall men neither know nor haue, they cannot know them. Though the most spiritual and powerfull Teacher should discourse to a natural man of that life and peace; yet should hee not bee able to conceive it: for as in nature those things which are discerned by taste, cannot be known vnlesse they be tasted; so it is not possible that the value of spiritual things can be discerned of him who hath no spirituall senses: quod

Census omni sermone fit efficatior.

What then? shall we thinke they have no life, who have not this wisedome of the Spirit? none indeed, for that life which they live, the holy Spirit called it a death. Though a naturall man should live Methushalems yeeres, a quiet and peaceable life without feare; though the rod of God come not neere him, and he be not in trouble as other men, yet while he lives in pleasure hee is but dead, Astranger from the life of God, thorough the ignorance that is in him: Yea, no carkasse of slesh from which the life is departed, is so abominable in the eies of man as is that Soule in the eyes of God, which is not quickned by his Spirit. And besides this, so silly a thing is the life of man in it selfe; that vinendo decrescit, by living it weares away; and when it continueth longest, non vita longa, sed longa agritudo est; yet it is not a long life, but a long lingring disease; while wee seeke to entertaine it by daily nourishment, quotidianis medicamentis fulcimus morbum nostrum, we do no other thing but strengthen our discase by daily medicaments: let vs therefore become weary of it in time, and fecke our life in Christ; then begin wee to liuc, when we are quickned by his spirit vnto immortalitie, till then we have neither life nor health.

And as for the other effects of this wisedome, which is peace, they have it not who are not in Christ: There is no peace to the wicked, Sayth my God: a meek, quier, and peaceable

The vnhappy estate of them who walke after the flesh de. scribed.

Basil.exhort. ed Baptif. The lite of carnall men is but death.

Iob. 21.0. Pfal.73.5. 1. Tim, s.6. Ephef-4.18.

Ang. de tep. ferm. 245.

Carnall men have not the peace of God. 3/4. 57.21.

Pfal. 85.

Aug.de temp. serm. 200.

Their securitie is like the security of Ionas

Spirit they have not. As the waves of the Sea are stirred with enery winde, fo are their mindes perturbed through the tumultuous desire of their variable affections. And as for peace of Conscience, which ariseth of the sense of Gods mercy towards vs in Christ: how can they haue it, whose life is a continuance in enmity with God? for righteoufnesse and peace do kiffe one another: where there is no righteousnes. how can there bee peace? Paxest hareditas Christianorum. Peace is the heritage of Christians. The wicked haue their owne carnall fecurity, they bleffe themselues in their heart. when the word of the Lord doth curse them; but the false conclusions of peace and fafety which they have layd in their own hearts, shall not preserve them from that sodaine destruction, which (as trauaile vpon a woman with child) shall come upon them: their securitie is like the securitie of Ionas, who flept most foundly, when he had most cause to watch and pray; for the Lord was pursuing him as a fugitiue servant, the officers of God gathered about him to lay hands on him, the winds commoued against him, the raging waves of the Sea refusing all other satisfaction offered by the Marriners, rolled with violence about the Barke wherein hee was, determining not to rest till they apprehended him; al his companions were afraid and compelled to cry euery man to his God, only Ionas was fleeping. What thinke ye? was this true peace? no indeed; but false securitic. It fareth even so with the wicked, the Lord stands offended with them, the heavens above closed ypon them, hell beneath opened to receive them, Sathan the devouring Lyon hungring for them, waiting when they shall be giuen him for a prey; but they are eating, drinking, making merry in the depth of a dead Conscience, but certainely their fecurity will end in a fearefull wakening; they shall be taken out of their bed of ease wherein they lye, and shall be cast into that bottomlesse deepe of the wrath of God, wherein their worme shall neuer dye, and their fire shal neuer be quenched. But

But to leave them, and returne to the Christian; it may be demaunded, how is he partaker of peace? whose crosses are so continuall as his? who more exercised with inward terrours then hee? Is not his battell without intermission? where then is his peace? To this I answere, wee haue indeed peace with God, with our felues, and our Christian brethren, but our peace is not perfect. Pax noftre ex desiderio Creatoris inchoatur, ex manifesta autem visione perficitur: a begun peace wee haue, arifing of that feruent defire wee haue towards our God: but it is the manifest vision and cleare fight of God that must perfect it: wee attaine to the beginnings of this peace, cum mentem Deo, & menti carnem subingamus, when wee subdue the minde to God, and the flesh to the minde; but it cannot be perfect, quamdiumens ignoratione cacatur, & carnis sua impugnatione concutitur; so long as the minde is darkned with ignorance, and disquieted with the affaults of the flesh. And to the same purpose, fayth Augustine, Est nobis pax aliqua, quia condelectamur Legi Dei secundum interiorem hominem, sed non plena, quia vidimus aliam legem in membris nostris repugnantem legi mentis nostra: Wee haue some peace vvithin our selues, when we finde that our inward man delights in the Law of God, but it is no perfect peace, because wee see another Lawe in our members rebelling against the Lawe of our minde : neither can our peace with our brethren here be perfect, cogitationes cordis nostri inuicem non videmus, & quadam de nobis, qua non funt in nobis, vel in melius innicem, vel in deterius opinamur: Thus have we a peace, but not perfect, not without interruption.

Yet our comfort stands, that how ever our peace be interrupted by outward troubles and inward terror of conscience, yet it cannot be taken from vs. Albeit no trouble for the present be sweet, yet it worketh in vs good effects: by it wee are made more humble, more servent in prayer, more abundant in teares; the hard heart by this holy hammer of God being made soft: so that sanctified trouble by

A Christian hath peace with God, and himselfe, and his brethren, but not perfect in this life. Greg. moral. in lob lib. 6.

Aug in Ioan. tract. 77.

Ibidem.

Inward and outward troubles may interrupt our peace, but cannot take it away.

the

Greg. moral. in Iob. lib. 2.

the Lords wonderfull working becomes a meane to establish our peace. Corda Electorum aliquando concussa, melius solidantur, the hearts of the Elect are best settled, after they haue beene shaken with crosses. All the children of God finde this by experience, that their inward troubles are preparatiues to inward consolations. As he who goes to build a house, the higher he intends to raise it, the deeper he laies the foundation thereof; so the Lord humbles them lowest with their terrours, to whom he purposes to communicate the highest measure of his consolations. As his sufferings abound in vs, so shall our consolation abound through him. Wee will therefore that peace which wee haue in Christ, and which he hath left vs, none shall be able to take from vs.

2.Cor.1.5.

VERSE 7. Because the wisdome of the flesh is enmity against God: for it is not subject to the Lawe of God, neither indeed can it be.

Our life stands

He Apostle proceeds, & gives the reason why he called the wisedome of the flesh, death: because it is enmity with God. Hee proues it is enmity with God; because neither is it, nor can it be fubicet vnto the law of God.

in peace with God.

Of this manner of reasoning vsed by the Apostle, wee first learne, that our life consists in our peace with God, and that our death is procured by our enmitie with him. Compare finfull Adam, with innocent Adam, and this shall be made manifest: so long as hee stood at peace with God, hee lived a joyfull life, familiar with his Maker : but from the time he began the enmity by transgression of the Commandement, not onely was the presence of God(ioyfull to him before) terrible now, but he became fuch a terrour to himselfe, that it was a death to him to liue in that state of life. Oh that alway wee could remember this, that wee cannot offend the Lord, vnlesse wee slay our

selues: all our rebelling against the Lord, is but a kicking of our heele against the prick, the losse is our owne, we deprive our selues of life, but cannot spoile the Lord of his

gloric.

It is written of the Sidonians, that when Herod intended warre against them, they made friendship with Blastus, Herods Chamberlaine, and befought him to make peace for them: the reason was, because their lands were nourished by the King; therefore they were not able to beare his enmity. Alas, that we cannot be as wife in a greater matter! both our lands and our felues are nourished by the King of heauen, we are not able to endure his anger: if he please, he can make the heaven aboue vs as braffe, and the earth beneath vs as iron; if hee take his breath out of our nostrils, wee fall like clay to the ground, and are turned into dust: How then is miserable man so bewitched, that hee dares liue in that state of life which is enmity with God? Doe yee prouoke the Lord unto anger, are ye stronger then be? No, no, offuredly if thou walke on in thy finnes, the Lord shall cruth thee with a scepter of iron, and breake thee in pieces like a Potters vessell; so vnequall shalt thou finde the match, if thou contend with thy maker : O consider this, ye that forget God, lest hee teare you in pieces, and there bee none to deliner. Shall the Sidonians intreate for peace, when Herod proclaimes warre, and shall man continue in enmity, when God from heauen proclaimes peace? farre bee it from vs, that wee should so doe. Away with this wisedome of the flesh which is enmity with God.

Perceiue againe how the spirit of God in such sort describes the nature of man vinenued by Grace, that no good is lest in it: out of which the Semipelagians of our time, may draw their workes of preparation or merits of congruitie: for whereas in the Soule of man there are but two faculties; the Understanding and the Will, the Spirit of God so describes his Understanding, that not onely hee sayth, the naturall man understands not the things that are of God; How foolish man is when he entertaines enmity with God.

1.Cor. 10 .22.

Pfal. 19.

Pfal.50.22.

No good in mans nature before it be renued: against the Semipelagians of our time. A mind that neither fees nor can fee, 1, Cor. 3, 14. A will that neither is fubicat to God nor can be. but as if that were not sufficient to expresse mans miserable estate, he addeth; neither indeed can be understand them, because they are spiritually discerned. And againe, his will he so describe thit, that it is not subject unto the Law of God, and he addeth this (neither indeed can it be.) What more can bee sayd to abase the naturall pride of man? hee hath such a minde as neyther understands nor can understand the things of God, he hath such a will, as neither is subject, nor can be subject to the Law of God. This is the judgement of Gods Spirit concerning the corruption of our nature, wee set it against the vaine opinion of all those, who to magnifie the arme of sless, & the merits of man, dreame of a good in our nature without grace, which cannot bee found in it.

The praise of Gods power and grace is the greater, because it reforms nature in being so far peruerted.

Jam 3.7

Mat.5.36.

Neyther let any man inferring more of the Apostles speech then himselfe concludes, thinke it impossible that our rebellious will should be made obedient: the Apostle takes not away this hope from man, onely hee denyes that nature is able to do it. Nature without grace may increase the enmity, but cannot make recociliation: but that which is impossible to man, is possible to God. The nature of beasts, birds, and creeping things hath beene tamed by the nature of man (fayth Saint Iames:) but the tongue of man, though the smallest member in the body; yet so vnruly an euill, that no man is able to tame it. We cannot change one haire of our head, to make that white which is blacke; farre lesse can wee change our hearts, to make them holy which are vncleane. What then, shall we be out of all hope? that which we are not able to doe, shall we thinke it shal neuer be done? Let vs not so conclude: though no man can tame the nature of man, the Lord can. Paul who was a rauening Wolfe in the Euening, the Lord made a peaceable Lambe in the Morning. Naturalists have written, that the bloud of the Goat causeth the hard Adamant to breake; but the holy Scripture hath more furely taught, that the bloud of Iefus hath vertue to turne a stony heart into a fost: where it pleapleases the Lord, of stones to raise vp children vnto Abraham. There is nothing colder then Ice, yet, sayth Augustine, it is melted and made warme by the helpe of sire. A thorny ground (sayth Cyril) being well manured, becomes fertile, and the Lord (sayth the Psalmist) turneth a barren wildernesse into a fruitfullland: he rayses the dead, he makes the blinde to see, and the lame to walke; he causes the Eagle to renue his youth; shall we then close his hands, and thinke it impossible for him to make the sinners, conceived and borne in sinne, to cast the old slough of nature, and become a new creature?

And this haue I marked to keepe vs from that presumptuous iudging, as to conclude any mans reprobation because of his present rebellion, thou knowest not what is in the counsell of God, though in regard of his conversation for the present he be a stranger from the life of God. And againe for our selves, that we may magnifie the mercy of the Lord our God, who hath done that vnto vs by grace, which nature could never have done, that is, hath made our rebellious hearts subject to his holy law, and wee are sure he will also performe that good worke which he hath begunne in vs.

The word which the Apostle vseth heere to expresse mans natural rebellion, in the state of the policy of the polic

Н

Cyril. cate.2. Pfal.107.

Psal. 103.

Iudge not raffily of any mans reprobation.

The rebellion of the wicked against God, exempts them not from his dominion. Pfal. i.

him like an earthen pitcher with a scepter of iron, that refuseth to bowe his heart under the Scepter of his word. Let the wicked crie in the pride of their nature; Wee will breake the bonds, and cast off the yoke of the Lord, yet hath he them fast bound in chaines, go where they will, his hand is stretched ouer them, and they shall not bee able to eschew it.

How miserable the wicked are, who being subject to God by necessity refuse voluntarie subjection, Psal, 18.

O foolish and most vnhappy condition, wherein man lineth; rebelling against the will of his Superiour, and it prositeth him not, for by no means can he exempt himselfe from his power; surely all the vantage that the wicked reaperby repining against the Lord, is, that they multiply moe forrowes upon their owne head: for with the froward the Lord will shew himselfe froward, he will walke stubbornly against them who walke stobbornely against him, and adde seauen times more plagues upon them. As the Bird snared in the grin, the more she struggleth to escape, the more she is fastned; so the wicked, the more they rebell, the hardier are they punished; the faster they slie from the hand of Gods mercy, the sooner they fall into the hand of his instice.

Nature vnregenerate doth not onely fin, but multiplies finnes.

It is further here to be observed, that the Apostle fayth, carnall wisedome is inimities with God, the word hee yseth. exper, it is the plurall number, otherwise, it could not agree with the Substantiue pernua: whereof we learne, how our nature not renued by grace, doth not onely finne, but multiply finnes and transgressions against the Lord. O how this should humble vs, that we have not onely sinned, but also multiplyed finnes! If any one finne be enough to condemne man, in what estate doth he stand, who hath gathered against himselfe such a heape of transgressions, more in number then the haires of his head? If Adam for one transgression sled away from Gods presence, what maruaile if horrible feare and perturbation possesse the sonnes of Adam, who have multiplied against the Lord so many transgreffions? If the earth once curfed for Adams finne, was curled

Pfal 40.12.

cursed the second time for Caines sinne, how oft is it cursed now? If indgement grow like Wormewood, and enery disobedience and transgression hath it owne inst recompence of reward, what a treasure of wrath hath man now stored vp against himselse, who hath multiplyed so many sins against the Lord? An arme of the body once broken (sayth Angustine) is not restored without paine and dolour to the patient, but if it bee after broken, it is hardlier cured: a conscience once wounded, is consounded at the light and presence of God: what then shall be to them that have wounded themselves so often to death, and stabbed thorow their soules with innumerable transgressions?

Let no man therefore flatter himselfe, because his sinnes are small, but let him be humbled and mourne, considering that they are many. It may bee thou art not guilty of the grosest actuall sinne, shall this diminish thy contrition? Is there any thing smaller then a pickle of sand? yet many of them collected, become an heauier burthen then man is able to beare; the drops of water, though they be small, yet if they be multiplied, become great rivers: It is not alwaies the great waves of the Sea that over-turne the Shippe, but the drop that sipes in at the leake shall sinke her also, if it be neglected: let vs not then neglect to purge our soules, because we are not stained with grosse fins, considering that the smallest sinnes, often multiplyed, are waightie enough to presse downe our soules to the lowest-hell, if we goe not to Christ to be cased of our burden.

And last, we learn here, that the cause of enmity between God and man, is not in God, but in man, who wil not ranke himselfe in the roome of a subject, and give to the Lord the place of a commaunder: there is no question betweene the Lord and man, but this onely, whose will should bee done: the Lord craves that man should subject himselfe to the will of God, but man aspires to make his owne will the rule of his actions. In this miserable estate lives man not renued by grace, hee hath set up within himselfe a will

G: n. 4. Heb. 2. 2.

Aug. de tem. ser. 58.

Though our fins were neuer fo fmall, this should humble vs, that they are many, for in any thing many smalles make a great.

Cause of enmity betweene God and man, is in man. contrary to Gods most holy will, Wee be to him that strineth

Esa.45.9.

Miserable is that man who maintaines a contrary will to Gods will.

Aug. de cor.

& gra.ca.14.

with his Maker. If the will of God be not done by vs, affuredly it shall bee done voon vs. De his qui faciunt que non vult, facit ipfe que vult, the Lord (fayth Augustine) in a maruailous manner doth his will on them, who doe that which hee will not; and therefore woe shall bee vnto all which are opposite to Gods most holy will. Quid tam panale quam semper velle quod nunquam erit, & semper nolle quod nunquam non erit? what greater punishment can there bee then this, cuermore to defire that which neuer shall be, and alway to diflike that which for ener shall be? a wicked man shall never obtaine that which he defires; but shal suffer for euer that which hee dislikes. For remedie of this rebellion our Sauiour hath taught vs daily to pray, Thy will bee done in earth as it is in beauen; fo wee pray: and the Lord give vs grace that wee may practife it, that in every action of our life, denying our felues, we may looke to our heavenly Father, enquire for his will and followit; faying with our blessed Saujour: Not my will, O Lord, but thine be done.

Mat. 26 39.

VERSE S. So then, they that are after the flesh, cannot please God.

He concludes the m ferable, effate of them who walke after the flesh. Ere the Apostle concludes the miserable estate of them who walke after the sless affirming, that doe what they will, they cannot please God. To be in the sless, sometime is taken in a good part, for it is all one with this (to line

in the body, but here it is taken in an euill part: for to bee in the flesh, and to be in Christ, are opposit one to another; so that to be in the flesh, is to be in the state of nature vnregenerate, a stranger fro the grace of Christ. And the phrase is very significant, for it imports an universall thraldome of mans nature unto the lusts of the flesh. That speech of the Apostle to Simon Magus, I see that then art altogether in the pall:

A81.8.23.

gall of bitternesse, fignifies much more than if he had faid, the gall of bitternesse was in him : and the spirit of God, when he fayes that a man is in his finne, or in his flesh, doth thereby expresse a far greater corruption of his wretched nature, then if he did say that sinne and fleshly corruption is in him.

Syricius Bilhop of Rome, expounds this place of married persons, affirming that they are in the flesh, and so cannot please God, flatly against the Apostles own commentary, for hee wrote this Epistle to the godly Romanes, among whom were many married persons, such as Aguila and Priscilla, whom afterward he commends for godlinesse, and of whom he sayes, verse 9. Te are not in the flesh, because the spirit of God dwels in you: so doth the Apostle expound it himselfe: and therefore the Pope is but a peruerse interpreter of the Apostles minde, and his fauourers are but seducers, who will have vs to feeke out of the boxe of his breft

the true sence and meaning of all Scripture.

Alwaics leaving them, let vs marke againe here the miserable estate of such as are strangers from Christ. What an vnhappy condition is this, that a man should liue in that state of life; wherein, doe what he will, he cannot please God? Let Cain facrifice with Abel, the Lord shall not accept it; let Esaus teares, seeking a blessing from his father, be shed as aboudantly as lacobs were, when he sought a blessing from the Angell, yet shall hee not preuaile, hee shall not be blessed; let the Pharise pray in the Temple with the Publicane, he shall not go home instified; and for worldly glory, let him bee neuer so high among men, he is but abomination vnto God; yea oftentimes worldlings, to whom maters are wrang out of a full cup, are counted bleffed and happie; yet is it but ignorance that makes men account much of them, that are despised in theeyes of God. Ideo malus fælix putatur, quia quod sit fælicitas ignoratur, for this cause is an euil man counted happy, because men know not what happinesse is. But what euer men be thought of

What it is to bee in the flesh.

Syricius expounds this of the state of marriage wrongfully.

The best actions of wicked men please not God.

Gen. 4 5. Gen. 27. 3. 8. Heb. 12. 17. Gen. 32.26. Hof. I 2.4. Luk. 18. 11. Lu. 16.

Pfal

Aug in Ioan. cap.7. tr. 28. by others, either for his shew of Godlinesse, or his shew of worldly glory: vnder which two shadowes, the most part of men deceive the remanent; it is certaine that he only is blessed with whom the Lord is pleased. If the tree be not good, it cannot bring forth good fruit; and if the person be not godly, his actions cannot be acceptable vnto God. It is in Christ Iesvs onely that the Father is well pleased; except wee be in Christ, neither can our persons nor actions please the Lord. The Lord translate vs yet further out of this vnhappy estate of nature; the Lord root vs and ground vs in Christ Iesus, and stablish vs to abide in him for ever.

VERSE 9. Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

The second part of his application containes consolation for the godly, and that two fold.

Consolation against the remanents of carnall corruption that are in vs.

He Apostle hauing discoursed of the miserable estate of them who walke after the slesh, doth now turne him toward the godly, to cofort them, lest they should bee discouraged with that remanent carnal corruption which

they find within themselues; he shewes them that what he hath spoken of the vnhappy condition of carnall men, doth no way concerne them; for, they are not in the sless, but in the Spirit. In this verse, the comfort is first set downe, and then a caution annexed vnto it; the comfort is for the weak christian; the caution for the presumptuous professor: the Apostle so terrifies the wicked, that he reserves comfort for the godly; and hee so comforts the godly, that hee confirmes not the wicked in their sinnes. No fort of men are sooner moved with the sharpe speeches of the word of God, then are the children of God. He hath said before, they who are in the sless annot please God: lest this should terrifie the godly, hee subioynes; but as for you, yee are not in the sless.

for, the Spirit of God dwelleth in you. Againe, no fort of men are more ready to appropriate vnto themselves the comforts of God, then they to whome they belong not, and therefore for their sakes the Apostle subjoynes the caution: If any man have not the spirit of Christ, the same is not his.

Where, first wee may learne that the Word of God ought so to be handled and received, that it shuld be applied to the comfort of those who are the sonnes of consolation, and to the conviction of others: the Apostle doth now ye fee apply his former doctrine, letting them to whom he writes, see the comfort and admonition which out of it arifeth vnto them: so ought we alway to handle and heare the Word of God, as confidering what is our part and interest in it; for this Word is written for vs, and doth fo neerely concerne vs, that as Moses faith, It is our life: it giveth sentence eyther with or against euery man that heares it, being to the one the fauour of life, to the other the fauour of death. When Iohn Baptist preached that word of judgement, Now the Axe is laid to the roote of the tree, enery tree that bringeth not forth good fruit, shall be hewen downe and cast into the fire; his hearers fo received it, as a word which touched them neerely, and therefore both People, Publicanes and Souldiers came to him and asked, What shall wee doe then? So the Iewes in like manner asked Peter, being pricked in their hearts at the hearing of his Sermon, What shall we doe then? The same was the voyce of the Iaylor to Paul and Silas, and it should be the voyce of every man as oft as he heares the word of God condemning his finnes, What shall I doe then, that I may be saued? As meate brought to the Table cannot nourish, vnlesse it be applyed to the mouth, and from thence fent downe into the stomacke : fo the word of God cannot profit vs, vnlesse we so heare it, et trayciatur in viscera quadam anima nostra, & transcat in affectiones nostras, that it bee sent into the bowels of our soule, and enter into our affections. If in this manner thou receive the word of god, out of doubt thou shalt be faued by it:but

The word of God should so be handled that it be applyed.

Mat.3 10.

Luk. 3.10.12.14

Alls 2.37.

Acts 16.30.

Bernard.

H 4.

in this is the faile, that most part of men heare the word of God as they would heare an Indian story, or some other such discourse as did not concerne them: whereof it comes, that at this day, after long planting & watering, there is so small a spiritual growth in grace and godlines among vs.

How the Apofile giues judgment of others that are spirituall.

I. S.m. I.

Now for the words, ye are not in the flesh, but in the spirit, that is, as yee heard before expounded, yee are not carnall men, but spirituall. Here it is to be enquired, sceing no man knowes the thoughts of a man, but the spirit of God, how could the Apostle know that these Romanes were spirituall? Was not Eli deceived in judging of Anna? The fought the Lord in the affliction of her spirit, and hee judged that The had been a wicked woman; and may not godly men be deceived on the other extremitie, to thinke well of them who are euill indeede? I answere, the Apostle doth here write vnto a Church, & a publique fellowship or company of men, separate from the remanent of the world, by the beauenly vocation, called to be Saints, and therefore might vndoubtedly write vnto them as vnto Saints & spiritual men, it being alway most sure, that where the Lord gathers by his word a Church, he hath alway in the middest thereof a number that belong to the election of grace.

A three-folde iudgement, first of our selues by faith; secondly, by fruits; thirdly, by reuelatio.

1.Cor. 13. 5.

Mat 7 16.

But to proceed further, and to see how farre we may goe in judging of a private man, we must know that first there is a judgement of Faith; secondly, a judgement of fruits; thirdly, a judgement of extraordinary revelation. By the first we can onely judge our selves, and know our own saluation, according to that of the Apostle, prove your selves if yee bee in the faith, know yee not your owne selves, how that Christ is in you, except yee be reprobates? By the judgement of fruits we may also proceede and judge of others, according to that rule of our blessed Saujour. Tee shall know them by their fruits, no man gathers grapes of thornes, or sigs of thistles. Every good tree bringeth forth good fruit, and a corrupt tree bringeth forth ewill fruit. These sirst two are common to every Christian, the judgement of fruits being helped by the judgement

iudgement of Charitie. Concerning the third, Simon Peter knew by extraordinary reuelation, that Simon Magus was a reprobate, a childe of perdition: by it the Apolile Paul knew that the same vnsained faith dwelt in Timothy, which dwelt before in his grand-mother Lois, and in his mother Eunicer and by it Iohn the Euangelist knew that the Lady, to whom he wrote, was an elect Lady; but as for vs, we are not to presume the election or reprobation of any man by such extraordinary reuelation.

Againe, wee haue to marke for our comfort, how the Apostle calls them spirituall men, in whom notwithstanding remained fleshly corruption. The judgement of the Lord and Sathan are contrary: there is in you (faith the deceiuer to the weake Christian) fleshly corruption; therefore ye are carnall: there is in you (faith the Lord) through my grace, a spirituall disposition; therefore yee are spirituall. Sathan is fo euill, that his eyes fee nothing in the Christian, but that which is euill: the Lord is fo good, that hee fees no transgression in Israel; he judgeth not his children by the remanents of their olde corruption, but by the beginnings of his renuing grace in vs. One dramme of the grace of Christ in the soule of a Christian, makes him more precious in the eyes of God, then any remanent corruption in him can make him odious: therefore is it, that the Lord giues vnto them the names of his beloued, his fernants, his Sonnes, his Saints, who are so onely in part, and by a beginning. Both these are true, be that is borne of God, sinneth not : and againe, If wee fay wee have no sinne, we deceine our selues; Illud ex primitys noui hominis, istud ex reliquis veteris; the one wee haue of the fruites of the new man, the other of the remanents of the olde man. Let vs therefore be continually displeased with our inhabitant corruption, that we despaire not, nor be discouraged; neither let vs so complaine of our fins, that we become falle witnesses against the grace of God which is in vs. If there were nothing in vs, but that wehaue by nature, our state were most miserable: but seeing

A81.8.

1.Tim.1.5.

2. fab. 1.1.

Comfort, that the Lord cals them spirituall, in whom remayned carnal corruption.

The Lord efleemes of his children according to his new grace in them, notafter their corruption.

1. Joh .1.8.

Augustine.

beside :

Papifts will haue none called spirituall men but their cleargie.

Ferus.

The Spirit of God where he dwels, works; where hee workes, hee workes not in vaine, therfore they cannot but be spiritual in whom hee devels.

Strange, that two guelts of lo contrary nature, as finne and the holy Spiritthould dwell in one man.

beside nature, there is in vs a new workemanship of grace, from the which the Lord accounts vs new and spirituall men, we have (thanks be to God) matter of comfort.

As Sathan is a lyar in denying the name of spirituall men to men regenerate, so his supposts, aduersaries of the truth of Christ, are lying deceivers, & vniust robbers, when they restraine this name to such as are of their Cleargy, which here the Apostle makes competent to every man in whom the Spirit of Christ dwelleth. Spiritnalem non facit vestis, locus, officium, opus, sed Spiritus : It is neither garment (faves one of their owne) nor place, nor office, nor externall work, that makes a man spirituall, but the holy Spirit dwelling in him.

Because the Spirit of God dwels in you.) He subioynes here the confirmation of his former comfort, he hath fayd vnto them: ye are not in the flesh, hee proues it, the Spirit of GOD dwels in you; therefore yee are not in the flesh, nor carnall, but Spirituall. The necessity of the consequence depends vpon the middest; that the Spirit of God where he dwels, is not idle but workes; where he workes, he workes not in vaine, but effectuates that which he intends, he transforms them in whom he dwels, into the similitude of his owne Image, he is compared to fire that gives light, even to them who are far off, and heat to them who are neere-hand, but transchangeth those things into the nature of fire, which are cast into it, with so maruailous a vertue, that Iron which is colde by nature, being put into the fire, becomes hot and burning: so doth that holy Spirit illuminate euery one who comes into the world, but he changeth all those in whom hee dwelleth, hee transformeth them into his owne fimilitude, and enducth them with an holy and heavenly dispofition, then his argument is fure, the Spirit of God dwellerh in you, therefore ye are not carnall but spirituall.

In the end of the last Chapter the Apostle sayd, that sinne dwelleth in the man regenerate; It is not I, but sinne that dwelleth in mee, and here hee fayth that the Spirit of God

dwelleth

dwelleth in the man regenerate: this is strange, that two guests of so contrary natures, should both at one time have their dwelling in man. I compare the foule of man regenerate, to the house of Abraham, wherin there was both a free woman Sarah, & a bond woman Hagar, with their children. Ismael the fonne of the bond woman, borne after the flesh, is older and stronger then Isaac, the Son of the free woman, borne after the Spirit, that is, according to the promise: hee difdaines little Isaac as weaker, and persecutes him; yet the comfort of Isaac is, that though Ismael dwell in the house of Abraham for a while, he shall not remaine: the sonne of the bond woman shall be cast out, and shall not inherit the promise with the sonne of the free woman: such an house is the foule of a Christian, there dwelleth in it at one time, both old Nature and new Grace, with their children: the old man, at the first, being older and stronger than the new man, doth persecute him, and seekes by all meanes to oppresse him; but, at the last, he shall be cast out.

This Metaphor of dwelling, doth also yeeld vnto vs exceeding great comfort: in al other habitations the lodging is larger then the inhabiter; but this is maruailous, that the lodging here is so little, and the inhabiter so great: that infinite Maiesty, whom the heauen of heauens cannot containe, who hath Heauen for his Throne, and Earth for his Foot-stoole, hath chosen for his dwelling and place of rest, the soule of him that is poore, contrite, and trembles at his word. A wonderfull mercy, that the highest maiesty should so farre dimit the selfe, as that passing by all his other creatures, hee should make choise of man to bee his pleasant san stuary.

From this it is euident, that this dwelling doth designe fome special presence of God with his own children, which he shewes not vnto others: it is true, he is present in every place, bounded within no place; he containes all things, vncontained of any: where he dwelleth not as a Father, there hee sits as a Judge, and is a terrour: which manner of way

Rem. 7.17.
The foule of man regenerate compared to the house of Abraham.

Maruailous, that the inhabiter is larger than the habitation.

The speciall glory of a chriftian is, that God divels in him,

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Worldlings may exceede him in worldly giftes, but cannot match him in this.

Deut. 33.13.

They fould be honoured in whom Christ dwels.

Gen .41. 42.

Pfal. Is.

The Metaphor of dwelling imports a continuance of Gods prefence with his children.

the damned are continually vexed with his presence; but in the Christian he dwels as a Master in his owne family, as a Father with his children, quickning, ruling, and preferuing them and prouiding for them. Worldlings may match the Christian in externall gifts, but cannot compare with him in this internall glory, though without hee be but an earthen vessell, yet hath he within an heauenly treasure, for hee is the habitation of God, in whom the Lord dwels by his Spirit. It was Beniamin his glory, that the Lord should dwell betweene his shoulders; and the glory of Ierusalem, that there the Lord dwelt betweene the Cherubins; but most of all the glory of a Christian, that the Lord dwelleth betweene the fecrets of his foule: let worldlings rejoyce in their outward priviledges, & in their presumptuous minds leape like the mighty mountaines, esteeming themselues high as mount Basan; yet this is the glory of a Christian, that God delights to dwell in him.

Let vs therfore make much of them who feare the Lord, though in regard of their outward estate they were neuer so base, we should not be ashamed to doe them honour for his sake who dwelleth in them. Darius preferred Daniel, because the spirit was excellent in him; and Pharaoh honoured Ioseph, because the spirit of God was in him; yea, the Angels are content to be Servants and Ministers to them who feare the Lord; they honored Shepheards for Christs sake with their presence, which they did vnto king Herod for all his glory: and shall not we delight in Gods excellent ones upon earth? surely, hee shall dwell in the Tabernacle of God, in whose eyes a vile person is contemned, but hee honoureth them, who feare the Lord. Hereby we know that we are translated from death to life, because we love the brethren.

Not onely doth this Metaphor of dwelling import a familiar presence, but also a continuance thereof, for hee so-iournes not in vs as a stranger that lodges for some daics, or Months in a place, but hath settled his residence, to dwel in vs for euer: how euer by temporal desertions he humbles vs,

yet

yet shall hee neuer depart from that soule which once hee hath fanctified to be his owne habitation: and this comfort is confirmed to vs by most fure arguments. The first is taken from the nature of God; Hee is faithfull (faith the Apo-He) by whom we are called to the fellowship of his Sonne Iesis Christ our Lord: he will confirme vs, to the end that wee may be blamelesse in the day of our Lord lesus. And againe, (fayth he) I am perswaded that he who hath begunne this good worke in you. will performe it, untill the day of Christ. That word which the Lord spake to Iacob, stands sure to all his posteritie, I wil not for fake thee till I have performed that which I promised thee. The Couenant of God is perfect and euerlasting, and therefore, with David, wee will give this glory vnto God, that hee will performe his promife vnto vs, and bring forward his owne worke in vs to perfection. The fecond argument is taken from the nature of that life which Christ communicateth to his members, it is no more subiest vnto death: Wee know that Christ being raised from the dead, dyes no more. This life (I fay) is communicated to vs, for it is not we that live, but Chrift that lives in vs. And the third is taken from the nature of that seede whereof we are begotten; for, as the feede is, fo is the life that comes by it : now the feede (fayth the Apostle) is immortall, We are borne of new, not of mortall seeds, but immortall; our life therefore is immortall.

But againe this is objected, that the Spirit of the Lord departed from Sani; and that which Danid prayes, Take not thine holy Spirit from mee. To this I answere, that the spirit is taken sometime for the common and external gifts of the spirit, such as are bestowed as well upon the wicked as upo the godly, as the gift of Prophecie, Gouernment, working Miracles, and such like; and these once given, may be taken away againe: in this sence it is said, God tooke the Spirit that was upon Moses, and gave it unto the seventy Elders: and so also it is said, that the Spirit of God departed from Sani, there it is put for the gift of government: some-

Three arguments to proue that the regenerate are the of perseuerace in grace.

From the nature of God, who begets vs.

Thil. 1. 5.6

From the na. ture of that life communicated to vs. Romi6.9. From the nature of that feed whereof we are begot. ten. 1.Pet. 1.23. How the Spirit of God is fayd to depart from Saul. 1. Sam. 16.14. Pfal. 51.11.

red 1

time

Mow Dauid punyeth that God would not take from him his holy Spirit.

In spiritual defertions wee must distinguish between that which is, and which we seele.

Esa.6.13.

Chrysoft.in Mat.hom.14.

What great benefits come to the foule by the dwelling of Christs spirit in vs. time againe it is taken for the speciall and internall gift of sanctification: this Spirit once given is never taken away, for this gift and calling of God is without repentance, that is, they never fall under revocation.

To the second, when Danid sayth, Take not thine holy Spirit from mee; and restore me againe to the toy of thy saluation: this imports not a full departure of Gods Spirit from him, otherwise he could not have prayed; but that his sinne had diminished the sense and feeling of that operation of the Spirit in him which he had wont to feele before: and so is it with others of Gods children, that either the neglect of the spiritual worship, or the commission of some new sins dooth so impaire the sense of mercy in them, that to their iudgement the Spirit of God hath iustly forfaken them. This I confesse is a very heavy estate, and more bitter to them that have felt before the sweetnesse of Gods fauour, than death it selfe, yet euen in the same estate wherein no comfort is felt, let patience sustaine men, let them learne to put a difference betweene that which they feele, and that which is, & remember that this is a falce conclusion, to fay, the Spirit of grace is not in thee because thou canst not feel him; for as there is a substance in the Oake or Elme, euen when it hath cast the leaves, so is there grace in the heart, many times, when it doth not appeare, and these desertions which endure for a while, are but meanes to effectuate a neerer communion, Stospepera Dess onjor, &c. hee turneth away from thee (fayth Chryfostome) for a short while, that he may have thee for ever with himselfe.

Now it remaines that we consider of those benefits we have by the dwelling of Christs Spirit in vs, and of the duties which we owe againe vnto him. The benefits are manie and great. Si enim tanta sit vis anima in massa terra sustinenda, mouenda, impellenda, quanta erit vis Dei in anima, qua natura agilis est mouenda? For if the soule be of such force to give life and motion to this body, which is but a masse of earth, what shall the Spirit of God do vnto our soule, which

natu-

naturally is agill? the wonderfull benefits that the body receives by the dwelling of the foule in it, may lead vs fome way to confider of those great benefits which are brought vnto the Soule by the dwelling of the Spirit of God in vs.

But of many we will shortly touch these two onely : the first is, that where this holy Spirit comes to dwell, hee repaires the lodging; man by nature beeing like vnto a ruinous palace, is restored by the grace of Christ. This reparation of man is fomtimes called a new creation, fomtimes regeneration, and it extends both to foule and body: as to the foule, the Lord strikes vp new lights in the minde, restores life to the heart, communicates holinesse to the affections: fo that where before the foule was a habitation for vncleane spirits, lying vnder the curse of Babel, the Iim and Zim dwelling in it, the Offriches lodging, the Satyres dancing, the Dragons crying within her palaces, that is, defiled with all forts of vile and vncleane affections; the Lord Tefus hath fanctified it to be a holy habitation vnto himself. And as to the reparation of our bodies, it confifts partly in making all the members thereof weapons of rightcoufnesse in this life, and partly in delinerance of them from mortality and corruptibilitie, which shall be done in the day of refurrection, which for the same cause is called by our Sauiour, the day of regeneration, for then shall hee change our mortall bodies, and make them like vnto his owne glorious body: thus by his dwelling in vs, haue wee the reparation both of our foules and bodies.

The other benefit we enjoy by his dwelling in vs, is the benefit of prouision; where he comes to dwell, hee is not burdenable after the manner of earthly Kings, but his reward is with him: for he hath not chosen vs to be his habitation for any need he had of vs, sed vt haberet in quem collocaret sua beneficia, but that he might have some on whom to bestow his benefits: non indiger nostro ministerio vt domini servorum, sed sequimur ipsium vt homines sumen sequentur, nihil

Herepaires the whole lodging of foulcand body.

Esa. 13.21. What vgly guests dwelt in vs before hee came to possesses.

Hee provides all necessaries where hee dwels.

Iren.cont.
val.lib. 4.
cap. 28.

need of our service, as other Lords have need of their services, but wee follow him as men follow the light, giving nothing to it, but receiving a benefit from it.

Notlike kings of the earth, who of times are burdenable to them with whom they lodge.

Aug. de ver. Apost ser. 15

2 Jal. 84.11.

What duries of thankfulnesse we owe to our Lord who dwels in vs.

Ephef. 4. 30. 1. Thef. 5.19.

That we difcerne the voice of our Master and obayit. Mat. 8. 9.

It falles commonly out, that where men of meane estate receive to lodge those that are more honourable, they disease themselves to ease their guests, but if thou receive this rich Spirit of the Lord to lodge, non angustaberis, sed dilataberis, thou shalt not be straited, but shalt be enlarged, saith Augustine: hee knew the comforts he reaped by this prefence of God, and therefore could speake the better thereof vnto others; quando hic non eras, angustias patiebar, nunc implesti cellam meam, & non me exclusisti, sed angustiam meam, when thou Lord dweltest not in mee, much anguish of minde oppressed mee, now thou hast filled the cellers of my heart, thou hast not excluded me, but excluded that anguish which troubled me. In a word, the benefits we receiue by him, do not onely concerne this life, but are street ched out also to eternall life. David comprises all in a short fumme, The Lord is a light and defence, he will give grace and gloric, and no good thing shall be withholden from them that love bim.

The greater benefits we have by the dwelling of Christ in vs, the more we be obliged in our dutie to him. O how should that house bee kept in order, wherein the King of glorie is resident? what daily circumspection ought to bee wied that nothing be done to offend him? not without cause are these watch-words given vs, Grieve not the Spirit, quench not the Spirit. There are none in a family, but they discerne the voice of the Master thereof, and followe it, they goe out and in at his commandement: if he say vnto one, Goe, he goeth, if to another, Come, he commeth: if the Lord be our Master, let vs heare every morning his voice, and enquire what his will is wee should doe, with a promise to resigne the government of our hearts vnto him; for it is certaine he will not dwell where he rules not: as he will admit

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no vncleane thing within his holy habitation, so will hee not dwell with the vncircumcised in heart; the Lord will not take a wicked man by the hand, nor haue fellowship with the throne of iniquitie. If holy men, when they see brothels, abhor them, and goe by them, how much more shall wee thinke that the most holy Lord will despise and passe by their soules which are polluted, rather like to the filthy stewes of Sodome, than the holy sanctuarie of Sion, for the Lord to dwell in?

And if hereby the weak conscience be cast downe, reafoning within it self; alas, how can my beloued dwell with
mee, who am so polluted and defiled? remember that the
more thou art displeased with thy selfe, the more thy Lord
is pleased with thee: for thy daily pollutions hee hath appointed daily washings, in that fountain which he hath opened
to the house of Danid for sin and for uncleannesse. Sweep out
thy sinsevery day by the besome of holy anger & revenge,
and water the house of thy heart with the teares of contrition, quoniam sine aliquo vulnere esse non possumus, medelis
spiritualibus vulnera nostra curemus: Seeing wee cannot be
without some wounds of conscience, let vs daily go to the
next remedy, that with spiritual medicines wee may cure
them, chastising our selves every morning, and examining
our selves vpon our bed in the evening.

And againe, seeing wee are made the Temples of the holy Ghost, there should be within vs continuals facrifices offered vnto God of prayer and praysing, together with a daily slaughter of our beastly affections. Among the Israelites, Princes were knowned by the multitude of their facrifices which they offered vnto God; but now they who facrifice most of their vncleane affections, are most approued as excellent Israelites of the Lord, who can best discerne an Israelite. From the time the Lord departed from Ierusalems Temple, the daily facrifice and oblation ceased: and where there is not in man, neither prayer nor praysing of God, nor mortification of his beastly lusts; but the

Macar.hom.

12.

That every day he sweepe and water his chamber with the besome and teares of repentance.

Zac. 13.1.

Cyprian.

That in his Temple there want not morning and cuening facrifice.

Mar hom.

fpirituall Chaldeans hath come in, and taken away this daily facrifice, it is an euident argument that the Lord dwelleth not there.

Baltard profes fors lodge this holy spirit in a wrong roome Ephef. 3.17.

· Last of all, let vs marke heere that the Apostle saith, this dwelling of the spirit is in vs, it is not without vs, the kingdome of God is within vs, if hee dwell, hee will dwell in our hearts by faith, for hee himselfe requires the heart. As for them who lodge him in their mouths by professing him, in their eyes by advancing them to heaven, in their hands by doing some workes of mercy, and not in their hearts, these are carnall men, not spirituall, pretend what they will: hypocrites who drawe neere the Lord with their lips, but their hearts are farre from him; accurfed deceivers who having a male in their flockel, vowe and facrifice a corrupt thing vnto the Lord: which I doe not speake as if I did condemne the outward service done in body to the Lord, provided it flow from the heart. Yee are bought with a price, therefore glorifie God in your body, and in your spirit, for they are Gods.

1. Cor. 6. 20.

And this also is to be marked for the amendment of two forts of men among vs, who are in two extremities: we have some who are become scorners of the Grace of God in others; neither can they be humbled themselves in the publike affemblies of the Saints, nor be content to fee others expresse their inward motion by outward humiliation, they fit downe in the throne of God, and condemne others for hypocrifie, not remembring, that fin of hypocrifie is to be referued to the judgement of God, who onely knowes the heart, & that those same things which they mislike in their brethren, the Lord hath allowed in others. The Apostles precept commaunds vs to lift vp to the Lord pure hands in prayer. Danids practice teaches vs to aduance our eyes to the Lord: shall not thy brother lift up his hands & his eyes to the Lord? shal he not figh to God, nor mourn in his praiers like a Doue, as Ezekiah did, but thou incontinent wilt taxe him of hypocrifie? we read that Iacob fought a blessing

from

Humble gestures of the body in publike exercises of divine worship prophanely scorned by some. from the Lord with teares, and obtained it: Esan sought a blessing from his father with teares and crying, and obtained it not: were the teares of Iacob the worse, because Esan also shed teares? Indge not, lest thou be indged, the judgement of Hypocrisic (as I have sayd) belongs to the Lord.

On the other extremity are they, who thinke they have done enough when they have discharged some outward exercises of religion, though they take no paine to fanctifie the heart to workes of divine service. On the Sabboth they come to the house of God, they bow their heads like a bulrush with the rest, they pray and praise the Lord in the externall formes with the rest of the congregation, but consider not whether or no they come into the Temple by the motion of the Spirit, as Simeon did, if they pray and praise the Lord with prepared hearts, as Danid did; neyther trie they when they goe out, whether or no they have met with the Lord, found mercy, and returne home to their houses iustified as the Publicane did. It is true, wee are to glorifie God with our bodies, because they are his, but most of all with our spirits, because God is a Spirit; he loueth truth in the inward affection, and delights to be worshipped in Spirit and truth.

We are called by the Apostle, the Temples of God. Salomons Temple the further in, was the finer: in the outward Court stood an Altar of Brassle, whereupon Beastles were facrificed: in the inward Court was an Altar of Golde, whereupon Incense was sacrificed; but the Sanctuarie, or most holy place did farre exceed them both, in it was nothing but fine Golde; in it the Lord gaue his Oracles from betweene the Cherubins; in it stood the Arke of the Couenant, wherein were the Tables of the Law. And so indeed the Christian ought to bee holy without, his lookes, his words, his wayes should all declare that God dwelleth in his heart; he should have engraven, as it were, in his forehead, Holinessetothe Lord, as Aaron had, but much more should hee bee holy within: betweene the secrets of his

Superflitiously abused by others.

Seeing we are, the temples of God, wee should bee more beautifull within then without.

Exod. 28.36

But the wicked are compared fometime to open, and fomtime to painted Sepulchers.

Mat. 23. 27.
Pfal. 32. 2.
Ioh. 1. 47

Rom. 1: 29.
The secondary great question in religionis this, who are Christians.

Mat. 11.3.

A foueraigne rule whereby Christians of all estates must be tryed. Soule should the Lord have his residence, and in his heart the testimonie of God, which is, the word of God should dwell plentifully.

But as for the wicked, they are either compared to open Sepulchers, their mouth being like that Gate of the Temple called Shallecheth, out of which was carried all the filth of the Temple, the abomination of their heart being made manifest by their mouth; or then in their best estate they are compared to painted Sepulchers, beautifull without, but within full of rottennesse, having a shew of godlinesse, wanting the power thereof; but, the man is blessed, in whose heart there is no guile: hee is a Nathaniel indeede, a true Israelite, who is one within, whose prayse is not of men, but of God.

But if any man have not the Spirit of Christ, the same is not his.) The comfort being ended, now followes the Caution. Euery man (sayth Salomon) boasts of his owne goodnesse; but the Lord (sayth the Apostle) knoweth who are his. As the first great question in Religion is concerning the Sauiour of the world, Art thou hee who is to come, or shall wee looke for another? so the second is concerning them who are to be saued: if the judgement be referred to man, now every man among vs accounts himselfe a Christian: If judgement be sought from the Lord, here he gives one answere for all: If any man have not the spirit of Christ, the same is not his.

Albeit among men there be an allowable difference of estates; yet concerning Christianity, both King and Subiect, rich and poore, learned and vnlearned, come all to be tryed by one rule. It is a common thing among men to esteeme somewhat more of themselues for the priviledge of their estate, wherein they excell others; but the Apostle destroyes the pride of all their glory with one word, Is any man; so hee speaks without exception: be what thou wilt beside, bee thou never so noble, never so rich, never so learned, if thou hast not the Spirit of Christ, thou art none of his; all the priviledges of men without Iesus are nothing,

that

that which is high among men, is abomination to God. Man in his best estate is altogether vanity, the glorie of flesh is but as the flower of the field: the Spirit of the Lord iudgeth of all the glory of man as the pompe of Agrippa, hee came downe fayth Saint Luke, w TONNIS PARTESTAS, it is all but fantafie and vanishing shewes : nothing commends vs to God, but this one, to have the Spirit of Christ

dwelling in vs.

Againe, wee see here that Christ and his Spirit cannot be fundred, except men will crucifie againe the Sonne of God. Let no man therfore say that he hath Christ, vnlesse he haue the Spirit of Christ. As he is not a man who hath not a Soule, so he is not a Christian who hath not the Spirit of Christ: no man counteth that a member of his body, which is not quickned by his spirit; no more is he a member of Christ, who hath not the spirit of Christ : Heereby wee know that wee dwell in him, and be in us, because hee hath giwen vs of his Spirit. And as CHRIST and his Spirit are not fundred, so cannot the Spirit be fundred from the fruits of the Spirit; now the fruites of the Spirit, are Lone, Ioy, Peace, Long suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance. If the Spirit of Christ dwell in vs, and if wee line in the Spirit, let vs walke in the Spirit: this is the conuiction of carnall professors, that while they say the Spirit of Christ is in them, they declare none of his fruits in their conversation: but to infist somewhat more in this same purpole.

Wee are to know, that the effects and operations of the Spirit are two-fold: the one is generall and common operation which he hath in the wicked, for he illuminates enerie one who commeth into the world. Neither can any man fay that lesus is the Lord, but by the Spirit: every sparke of light, and portion of truth, be it in whom it will, flowes (out of doubt) from this holy Spirit. That Caiaphas and Saul can Prophecie, that Indas can Preach, all is from him: but of this manner of operation is not here meant, for this way he

Acts 29.23.

Christ and his Spirit are not fundred.

1.10h.4.13.

Gal. 5.22.23.

24

Operations of the Spirit are two-fold.

External, common to all men. 7uh. 1. 1. Cor. 12, 3.

worketh

Internall and proper to the godly,

Three effects wrought by the speciall operation of the Spirit in the godly.

Sanctification.

Intercession,

worketh in the wicked, not for any good to them, but for the aduancement of his owne worke. The other kinde of the holy Ghosts operation is speciall, and proper to the godly; by the which hee doth not onely illuminate their mindes, but proceedes also to their heart, and workes this threefold effect in it, Sanctification, Intercession, and Consolution.

First, he is vnto them a Spirit of Sanctification, renuing their hearts by his effectuall grace, hee first rebukes them of fin, he wakens their conscience with some fight of their iniquities, and sense of that wrath which sinne hath deferued: whereof arises heauinesse in their hearts, sadnesse in their countenance, lamentation in their speech; and such an alteration in their whole behauiour, that their former pleafures become painefull vnto them, and others who knew them before, wonder to fee fuch a change in them. From this he proceeds, and leades them to a fight of Gods mercy in Christ, he instames their hearts with ahunger & thirst for that mercy, and workes in their hearts such aloue of righteousnesse, and hatred of sinne, that now they become more afraid of the occasions of sinne, then they were of sin it selfe: this resistance made to the temptations, this care to eschew the occasions of sinne, is an undoubted token of the Spirit of Christ dwelling in thee.

This is the first operation of the Spirit, but it is not all, he proceeds yet further by degrees, for the kingdome of God is as if a man should cast seed into the earth, which growes up and wee cannot tell how: first, it sends out the blade, secondly the eares, and then the cornes, so proceeds the kingdome of God in man by degrees. In the second place the holy Spirit becomes to the godly a Spirit of intercession, so long as wee are bound with the cords of our transgressions we cannot pray, but from the time hee once looses us from our sinnes, he openeth our mouth unto God, he teacheth us to pray, not onely with sighs and sobs that cannot be expressed, but also puts such words into our mouths,

as wee our selues who spake them, are not able to repeate

againe.

And thirdly, he becomes vnto them the Spirit of Confolation: if he be vnto thee a fanctifier, and intercessor, hee shall not faile at the last to be thy Comforter: if at the first after that thou hast sent up supplications, thou finde not his consolation descending upon thee, be not discouraged, but be the more humbled; for alas, our sinnes shorten his arme, and the hardnesse of our hearts holds out his comforts: we must fall downe with Mary, and lye still washing the seete of Christ with our teares, before he take us in his armes to kisse us with the kisses of his mouth; and if wee finde these effects of his presence going before humiliation of our heart, and the grace of Prayer, we may be out of all doubt that his consolations shall follow after.

Of this it is yet further euident, against all those who deny that the Christian may be sure of his saluation, that he who hath the Spirit of I e s v s, knowes that he hath him: as he who hath life feeles sensibly that he hath it, and is able truely to say, I line: so hee who hath the Spirit of I e s v s, knowes by feeling that hee hath him, and is able to say in truth, Christ lineth in mee. Know yee not (sayth the Apostle)

that Christ Iesus is in you, except ye be reprobates?

This shall bee further confirmed by considering those three names which are given to the holy Spirit, from his operation in vs: hee is the Seale, the Earnest, the Witnesse of God: the vse of a Seale is to confirme and make sure. One of these two therfore must the Papists say, that either none are sealed by the holy Spirit; or else they must confesse, that they who are sealed are sure. If they say that none are sealed by his Spirit, they speake against the manifest truth of God, Griene not the holy Spirit, by whom yee are sealed against the day of Redemption. And if they deny that they who are sealed by him, are sure of that saluation which God hath promis'd & he hath seal'd, they blaspheme, calling him such a Seale as makes not them sure who are sealed by him: hee

Confolation.

Mat. 26.

That a Chriflian who hath Gods Spirit knowes that he hath him.

Gal. 2. 20. 2. Cor, 13.5.

And therefore may be fure of faluation, is proued by three names given to the holy Spirit,

He is Gods Scale. Ephef. 4.30. Gods earnest.
1. Joh.5.10.

Rom. 8. 16.

Gods witnesse.

Sinne causeth the Lord to deny his owne creatures. Luk13.27.

who hath the scale of a Prince, rests assured of that which by the feale is confirmed to him: and shall not the feale of the living God, the Spirit of promise, confirme that man in the affurance of faluation, who hath received him? Neither is hee onely the Seale of God, but he is also the earnest of our inheritance, and the wiinesse of God: hee that beleeveth in the Sonne, bath a witnesse in himselfe: what will the adversary of Christian comfort say to this? If ye say that there are none to whom Gods Spirit witnesses mercy from God, ye speak against the Apostle, The Spirit beares witnesse to our Spirit that wee are the sonnes of God: or if ye say that those who haue this testimony of the Spirit, are not sure of mercie, ye blaspheme as before, and speake yet manifestly against the Apostle, who saith that the witnesse of this Spirit vnto our spirit, makes vs to cry, Abba Father. But wee will speake more of this hereafter.

But now to conclude this Verse: seeing hee who hath not the Spirit of Christ, is none of his, whose then shall he be? certainly he is the vassall of Sathan; the Lord shall denie him, the Lord shall disclaime him, as not belonging to him: Depart from mee yee workers of iniquitie, I know not whence yee are. O the bitter fruit of sinne! which causeth the Lord to denie that creature to bee his, vihich once hee made to his owne Image. Let vs therefore hate our sinne vnto death; let vs in time make haste to depart from iniquitie, which shall at the last draw on that sentence vpon the wicked; Depart from me. The Lord deliuer vs from it through Iesus Christ our Lord.

Verse

VERSE 10. And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousnesses sake.



Itherto hath the Apostle comforted the Christian against the remanents of sin: now hee comforts him against the fruits and effect of sinne, which hee findeth in himself. The godly might have objected; Ye have sayd before, the fruit of carnall wisedome is death, are wee not subject

vnto death, and so to the fruits and effects of finne? what can we judge, but that we are carnall? To this he answers: first, by a confession, it is true that the body is dead because of finne, but if Christ be in you, the Spirit through his righteouincife is endued with life : ye are not therfore io much to conclude that ye are carnall; because death, through fin, is entred into your bodies, as to confirm your selues in this, that life through the righteousnesse of Christ is communicated to your foule, and so the summe of his comfort will be this, the death whereunto you are subject, is neither totall nor perpetuall: that it is not totall, hee declares in this verse, for it strikes not vpon the whole man, but vpon the weakest part of man, which is his body; as for his most excellent part which is his foule, it is partaker of a life that is not subject vnto death. That it is not perpetuall, he declares in the next verse, our bodies thall not abide for euer under the bands of death, the Spirit of Christ that pow dwels in them, shall at the last raise them vp from death, and clothe them with immortalitie and incorruptibilitie.

If Christ be in you.) Before the Apostle bring in his comfort, he permits a condition: to teach vs, that the comforts of God belong not indifferently vnto all men: hee who is a stranger from Christ, hath nothing to do with these comforts. When our Sauiour commaunded his Disciples to Confolmona gainst the fruit or sin, specially against death whereunto we are subject.

The death whereunto we are tubicat is neither totall nor perpetuall.

The comforts of God are not common to all men indifferently. Mat, 10,12,13 Mat 7 6.

2. Reg 9.18.

Christs dwelling in vs is by his Spirit: no carnal presence required to make our vnion with him.

Alt.z.21. Aug.Ep.57. ad Dardan.

Acts 1.11.

proclaime peace vnto every house they came to; hee foretold them, it should abide onely with the sonnes of peace; he forbad them in like manner to give those things which were holy, vnto dogges, or cast pearles before Swine. This stands a perpetual! Law to all Preachers, that they presume not to proclaime peace to the impenitent & vnbeleeuing; but as Iehu spake to Iehorams horse-man, What hast thou to doe with peace? So are we to tell the wicked, who walk still on in their sinnes, that they have nothing to doe with that peace preached by the Gospell.

Secondly, if we compare the former verse with this, we shal see that the manner of Christs dwelling in his children is by his Spirit. To make up our union with Christ, it is not needefull that his humane nature should bee drawne downe from heaven, or that his body should bee every where, as the Ubiquitaries affirme; or that in the Sacrament the bread should be transsubstantiate into his bodie, as the Papifts imagine: his dwelling in vs is by his Spirit, and our vnion with him is spirituall; neither yet by so saying, do we divide his two natures, for they are inseparably vnited in one personall vnion, which vnion doth not for all that import that his humane nature is extended ouerall, as his diuine nature is. The heavens must containe him, till he come againe. Noli dubitare, ibi effe hominem Christum, unde venturus est: Put it out of doubt, that the man Christ Iesus is in that place from whence hee shall come : Keepe faithfully that Christian confession, Heeisrisen from the death, ascended into Heanen, and sits at the right hand of the Father, and that hee shall come from no other place but from Heanen, to indge the quicke and the dead : and hee addeth that which the Angell fayd to his Disciples, This lesus who is taken up from you into Heanen, shall so come as ye have seeme him goe into Heanen: thatis, (fayth Augustine) in eadem carnis forma ata, substantia cui profecto immortalitatem dedit , naturam non abstulit: that is, in that same forme and substance of flesh to the which hee hath given immortality, but hathmot taken away the nature therof. Secundum hanc non est putandum, quod whig, est disfus, whig, per id quod Deus, in cale autem per id quod homo, according to his nature we are not to think that hee is in every place; it is true that, as God, hee is every where, but as man, hee is in the heavens: and this for the condition.

Now to the comfort : wee have by Iefus Christ a threefold comfort against death, whereof two onely heere are touched. The first, that the death wherunto we are subject is not totall. The second, that the nature and quality of our bodily death is changed. The third, that it is not perpetual, the body shall not for euer lye vnder death. The Ethnicks had also their owne filly comforts, but nothing comparable to ours. Nazianzen records, that Cleopatra, Queene of Egypt, demanding of certaine learned men, what kinde of death was without the bitter sense of pain, receives this anfwere: there is no death without dolour, but that death was most gentle which was brought on by the Serpent Afis; and namely, that kind thereof which is called Hypnale: because they whose stell is enuenomed with the poison therof, do incontinently fleep vinto death: for which cause also The made choise of it. And Seneca being by Nero to be executed to death, got it left to his owne pleasure, (as great fauour shewed vnto him) to make choise of any death hee pleased, he chose to bleed to death in hot water. Others among them that offered thefelues to most fearefull deaths. fuch as Certius Regulus, and others, had no comfort to fustaine the, but a filly hope of immortal fame of their affection to their countrey. It was (faith Austine) the filly comfort of the Gentiles against the want of buriall, Calo tegitur, qui non habet vrnam: and as comfort effe is the comfort of many baftard Christians, which stands onely in a fayre sepulcher, prouided beforehand for themselves in an honorable burial, commanded and expected of them before death, and in abundance of worldly things, which they leave to theirs behinde them; all which, as fayth the fame Father,

The comfort of Ethnicks against death, not compatable to ours, and our comage inferior to theirs.

UMATHIN 12

Tit.1.16.

Our bodies are not only mortall, but dead.

The Officers of death have bound vs already.

Gen. 3.19.

Therefore flould we line in the body vnder feare. 1. Pet. 1.12. Phil.2.12.

vinorum funt solatia non mortuoru, are comforts to them that are behinde, but no helpe to them who are dead. I note this, that confidering the magnanimity of these Ethnicks in fuffering of death; notwithstanding the weake and small comforts which they had to sustain them, we may be ashamed of our pufillanimity, who having from Christ most excellent comforts against death, are afraide at the smallest remembrance thereof. An euident argument that albeit many professe him, yet few are partakers of his power, life, and grace, & that many have him dwelling in their mouths

in whose hearts he dwelleth not by his Spirit.

The body is dead.) He fayes not, The body is subject to death, but by a more fignificant manner of speech; he saith, The body is dead. There is a difference betweene a mortall body and a dead body: Adams body before the fall, was mortall, that is, subject to a possibility of dying: but now after the fall, our bodies are so mortall, that they are subject to a necessity of dying: yea, if we will here with the Apofile esteeme of death by the beginning thereof, our bodies are dead already. The Officers and Sergeants of death, which are dolours, infirmities, and heavy difeafes have feyzed already vpon our bodies, & marked them as lodgings, which shortly must be the habitation of death, so that there is no man, who is not prefently dead in some part or other of his bodic. Not only is the sentence given out against vs, Thou are dust, and to dust thou shalt returne, but is begun to be executed: our carkasses are bound with cordes by the Officers of death, & our life is but like that short time which is granted to a condemned man, betweene his doome and his execution; all which the Apostle lively expresses when he fayes, The body is dead.

Whereof there arises vnto vs many profitable inftructions: and first, what great need wee haue (as wee are commanded) to passe the time of our dwelling here in feare, working out our owne saluation with feare and trembling : seeing our finnes have cast vs into the hands of the first death, shall we

not cry without ceasing, that we may be deliuered from the power of the second? Alas, it is pittifull that man should so farre forget himselfe, as to rejoyce in the time of his miserie; to passe ouer the dayes of his mortall life in vanitie and wantonnesse, considering how the first death is already entered into his carkaffe, not fore-feeing how hee may be deliuered from the second, but lives carclesly, like to the Apostates of the olde world, who in the middest of theire finfull pleasures, were fodainly washed away with the waters of the wrath of God, and their spirits for disobedience, fent vnto the prison where now they are: & like those Philistims, who banquetting in the platforme of the house of Dagon, their god, having minde of nothing but eating, drinking and sporting, not knowing that their enemy was within, were fodainely ouerthrowne, and their banquetting-house made their buriall place : so shall it be with all the wicked, who living in a dead body, care for nothing but how to please themselves in their sinne : the pillar of their house shall be pulled downe, destruction shall come upon them like a whirtwind, and in a moment shall sudden de solationouer take them.

And let this same meditation represse in vs that poyson of pride, the first sinne that ever sprung forth of our nature, next to insidelitie, and last in rooting out. Wilt thou consider, O man, that thou art but dead, and that thy body be it never so strong or beautifull, is but a lodging of death? and what cause shalt thou have to waxe proude for any thing that is in the sless ? Quid tu superbis terra & cinis si superbientibus Angelis non peperent Deus, quanto min tibi putredo & vermis? What hast thou to doe to be proud, O dust and ashes? if God spared not the Angels when they waxed proud, will he spare thee who art but a rotten creature? yea, Vermis, crastino moriturus, a Worme that must dye to morrow. If so it was done to an Angell (sath Bernard) what shall become of me? Ille intumuit in caelo, ego in sterquilino, hee was pust up in heaven, and therefore was cast downe

The pittifull fecuritie of carnall professors.

Pfal.58.9. Pfal 73.19.

Death entred into the body fixed repressed our naturall pride.

Bernard.

Ang Ser. 21.

from la

from the place of his abomination: if I waxe proudlying in a dung-hill; shall I not be punished and cast downe into hell? So oft therefore as corrupt nature stirreth up the heart of man to pride, because of the flowers of beauty and strength that grow out of it, let this humble thee; thy flowers, O man, cannot but wither, for the root from which they spring, is dead already.

Should learne vs temperance and fobriety.

Bernard.

t. Cor. 6.13.

Sathans shamelesse impudencie discouered.

And lastly, is the body dead? then learne temperance and fobriety: what availeth it to pamper that carkasse of thine with excessive feeding which is possessed by death already? If men tooke the tenth part of that care to present their spirits holy and without blame vnto the Lord, which they take to make their bodies fat and beautifull in the eyes of men, they might in short time make greater progresse in godlinesse then they have done; but herein is their folly, Carnem preciosis rebus impinguant, &c. They make fat their flesh with delicate things, which within few dayes the wormes shall deuoure: Animam vero non adornant bonis operibus; but beautifie not the Soule with good workes which shortly is to be presented vnto God. Let vs refraine from the immoderate pampering of this flesh: Meates are ordained for the belly, and the belly for meates, but God will destroy them both.

We have here moreover discovered vnto vs, the shame-lesse impudency of Sathan, who daily tempting man to sinne, promiseth vnto him some good by committing of it, as boldly, as if he had never falsified his promise before. He promised to our Parents in Paradise, that if they did eate of the fruit of the forbidden tree, they should become like vnto God; but what performed he? in stead of making man like vnto God, he made him like vnto himselse: yet as I said, so shamelesse is that lying Spirit, that he dare as boldly promise vantage by committing sinne this day, as he did the first day to Adam in Paradise; notwithstanding that wee see, through miserable experience, that death because of sinne is entred into our bodies. Is hee not a deceiver indeed?

indeed? that did first steale from vs our birth-right, & now would also take from vs the bleffing:all those benefits wee got by our first creation, he hath stollen them from vs with his lying words, and now hee goes about by lies also to steale from vs that bleffing of restitution by Christ offered, and exhibited vnto vs. Iacob juftly complayned of Laban, that he had deceived him, and had changed his wages feauen times; but more justly may wee complaine of Satan, who innumerable times hath beguiled vs, he hath changed our wages, how oft hath he promifed vs good things, and

behold what euill is come vpon vs?

Happy were we, if in all our temptations we did remember this, and reply to Sathan in this manner. The Lord rebuke thee, thou shamelesse lyar from the beginning, with what face canst thou speake that vnto mee, wherein thou halt beene so oft convinced by so manifold witnesses to be a manifest lyar? Of the fruites of finnes, which wee have feene; we are to judge of the fruits of finne which are not seene: if sinne hath made vs so miserable in this life, how miserable shal it make vs in the life to come, if we continue in it? This is that wisdome which the Apostle recommends to vs in that worthy sentence, happy were wee if it were founded continually in the eares of our minde, as oft as we are tempted vnto finne, What fruit have ye then in those sinnes whereof now ye are alhamed? He that will fearch within himselfe the fruit of his former transgressions, shall easily perceiue there is no cause why he should commit sinne, vpon hope of any better fruit in time to come. It was Sampsons destruction, that notwithstanding he found himselfe thrice deceived by Dalilah, yet the fourth time he harkned vnto her deceitfull allurements: and it shall in like manner bee the destruction of many, who notwithstanding they have found themselues abused by Sathan in time past, yet wil not learne to resist him, but gives place vnto his lying entifements, and are carried headlong by him into the wayes of death. He was a lying spirit in the mouth of Achabs Pro-

G:n. 31.7.

A good an-Inere to be gi uen Sathan in all his temptations to finne.

Rom. 6, 21.

Seeing he hath deceived vs fo oft, let vs beleeue him no more. Judg. 16.

1. Kings 22

chory, in the which he knew assuredly that he should dye: so is he a lying spirit in the hearts of the wicked, promising vnto them gaine, glory, or pleasure; by doing those works of sinne, whereof he knowes well enough they shall reape nothing but shame and euerlasting consusion.

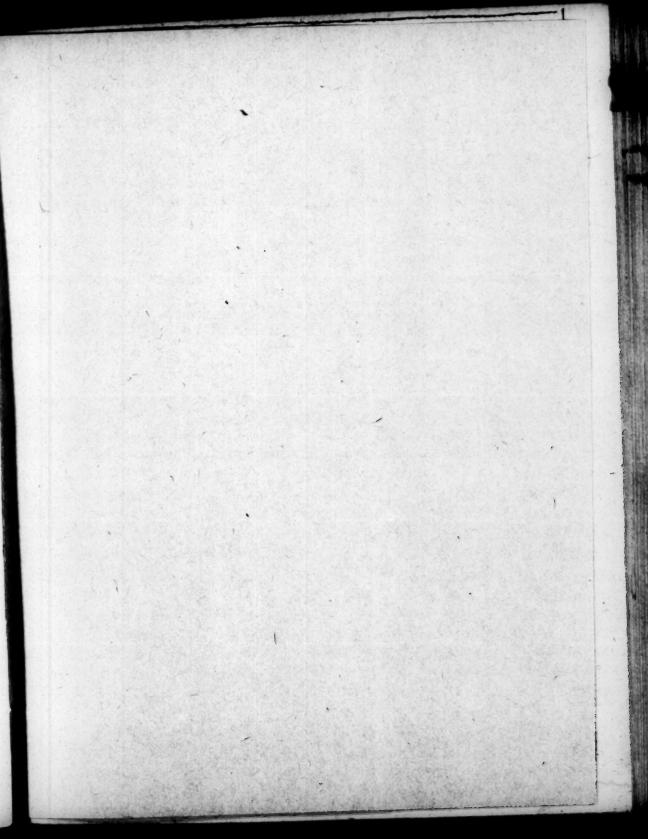
How they who hue in finne, are murtherers of themselues Pfal.34.31.

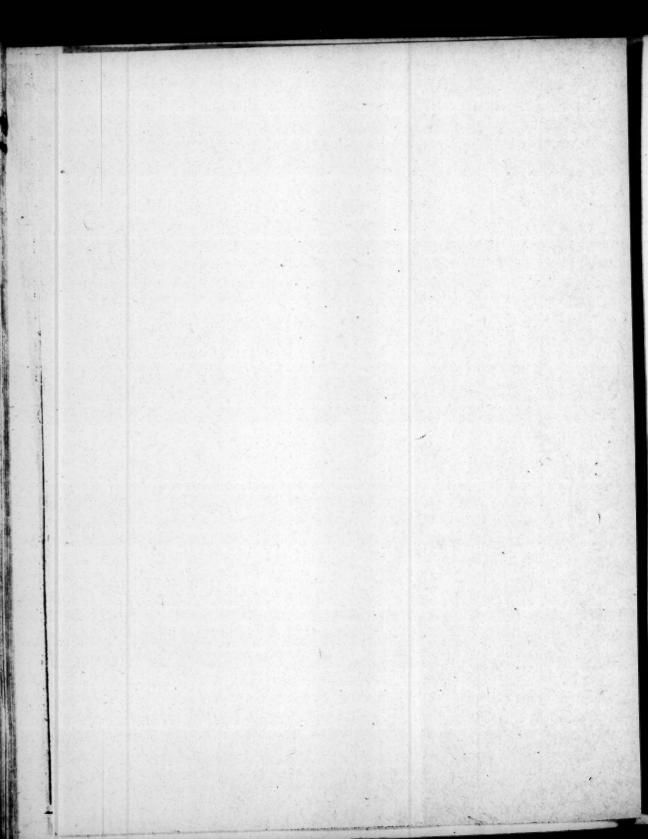
Againe, that we may yet fee how foolish they are who live still in their finnes, wee may marke here that they are murtherers of themselves, the malice of the wicked shall flay themselves, his owne fin which he hath conceived, brought forth and nourished, shall bee his destruction. Euery man judges Saul miserable that dyed vpon his owne sword; but what better are other wicked men? are not their finnes the weapons by which they flay themselves? Thus are they twice miserable : first, because they are subject to death: secondly, because they are guilty of their owne death. Oh the pittifull blindnesse of men! albeit in their life they feare nothing more then death, yet do they entertaine nothing better than sinne which causes death. In bodily-diseases men are content to abstaine euen from ordinary food, where they are informed by the Physicion that it will nourish their sicknesse, and this they do to eschew death : only herein they are so ignorant, that notwithstanding they abhorre death, yet they take pleasure in vnrighteousnesse. which brings on death.

Strange deaths and diseases come vpon men through the growth of their sinnes against God.
Leuis, 26.25.

And lastly, seeing wee are taught here that sinne brings death vpon the body, what maruaile the Lord strikes the bodies of men by sundry sorts of diseases, and sundry kinds of death, seeing man by sundry sorts of sinnes prouokes the Lord vnto anger? hee frameth his iudgement proportionable vnto our sinnes. If ye malke stubbornely against mee, and will not obey me, I will then bring seven times more plagues upon you, according to your sinnes. Hee hath famine to punish intemperance and the abuse of his creatures; hee hath the deuouring sword to bring low the pride of man; hee hath burnings, seven, and uncleane consuming gouts, to punish

the





the fiery and vncleane lusts and concupiscence of man. If now the Lord, after that he hath striken vs with famine and pestilence, come among vs to visit vs also with vnaccustomed diseases, what shall wee say? but the despising of his former fatherly corrections, and our stubborne walking against the Lord our GOD hath procured this vnto our selves? Quid mirum in panas generis humani crescere iram Dei, cum crescat quotidie quod puniatur? What marvaile the wrath of God increase every day to punish men, seeing that increases among men, which deserves that God should punish it?

But there are two impediments which fuffer not these warnings of God to enter into the hearts of men. The one is, albeit they find within themselues sinnes condemned by the word of God, yet the plagues threatned against those fins, have not light vpon them. This is that root of bitternes whereof Moses warned Israel to beware: that they should not bleffe themselves in their hearts when God doth curse them, thinking they shall escape judgement, notwithstanding they do those things which God hath forbidde them. Salomon marked this to be a great cause of iniquity; because indgement is not executed speedily upon the wicked, therefore the heart of the children of men is fet within them to doe wickedly. But O man, doest thou not know that the judgement of GOD is according to truth against all that commit such things? Why despisest thou the riches of his bountifulnesse and patience? because the Lord holds his tongue and spares thee for a while, thinkest thou that he wil spare thee for euer?

Euery judgement of God executed vpon another Malefactor, may tell thee that thou shalt not escape: dies pana
nondum advenit, the day of punishment, of judgement, of
retribution is not yet come: though in this life the Lord
should not come necrethee, yet thy judgement is not far off,
and thy damnation sleeps not. Interim plectuntur quidam, quo
cateri corrigantur, tormenta paucorum exempla sunt omnium:
In the meane time some are punished, that the rest may bee

Cypr. ad Demet.

Delay of indgement confirmes the wicked in cuil, & it is the first impediment which stayes them from repenting at Gods threatnings.

Deut 39.18.

Eccles. 8. 1.

Rom. 2.4.

But they who are spared should learne wisdome by indgements executed upon others.

2. Pet. 2.3.

Cypr.de lapsis serm.

corrected.

Luk. 13.

Aug.de cinit. Dei, cap.8.

Why fome wicked men are punished in this life and not outers.

Pfal.58. 11.

It is a great to be corrected by God. Hof. 4.14.

Ber. in cant. bom.42.

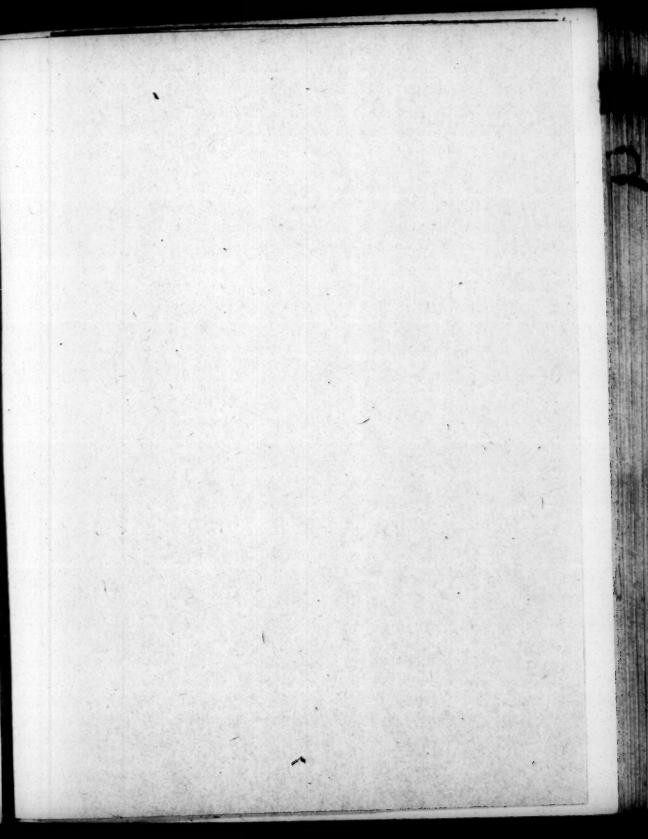
Philo.lib. de confus. linquarum.

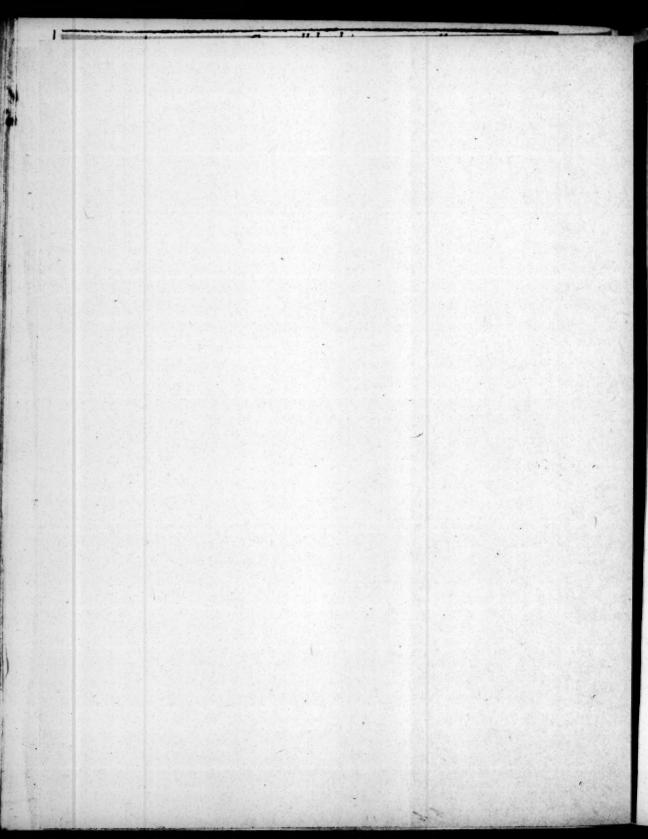
Pfal, 119.71 Pfal. 73.4. Pro.1.32.

corrected, the torments of a few are the examples of all. As the Lord Iefus fet those eighteene men, on whom the Tower of Siloam fell, for examples to all the rest of the people: so every one punished before vs stands vp to vs as a Preacher of repentance, and an example to warne vs, that vnlesse wee repent, we shall perish in like manner: Si nunc omne peccatum manifesta plecteretur pæna, nihil vltimo indicio reservari putaretur : & si nullum nunc peccatum puniret Deus, nulla putaretur esse providentia; If in this life every finne were punished with a feenc judgement, nothing should be referued to the last judgement: and if no sinne were punished in this life, it might bee thought there were not a prouidence to regardit. The Lord therefore punisheth some sinnes in this life, to tell vs there is a God who judgeth righteously in the earth; other fins againe in his wife dispensation hee punisheth not in this life, to assure all men that there is a iudgement to come.

And lest yet the wicked man should flatter himselfe iudgement not by his escaping of present iudgement, let him remember that a finner walking in his finnes, is fore punished when he is spared: for I pray thee, is not this a judgement threatned against the Apostate Israelites? I will not visit your Daughters when they are Harlots, nor your Spouses when they are whores. Certe tunc magis irascitur Deus, cum non irascitur: Certainly then is God most angry, when he seems not to be angry at all. Misericordiam hanc nolo, for my owne part (fayth Bernard) I will not have such a mercie. Insignis pæna est, & vindicta impietatis conniuere Deum, ac indulgere peccantibus, & vindicta impugnitatem, sed & longam concedere prosperitatem: It is a notable punishment and revenge of vngodlinesse, when God winkes, and ouersees sinners, not onely granting vnto them impunitie, but also long prosperitie. It was good for me (sayth David) that the Lord afflicted me. The wicked, because they have no changes, feare not God: And the prosperity of fooles destroyeth them. He is happily conquered and ouercome (fayth Augustine) from whom the liberty of

finning





Aug.Marc. Epist.5.

finning is taken away: Nihil enim infælicius fælicitate peccantium, qua pænalis nutritur impunitas, & mala voluntas velut interior hostis roberatur: There is nothing more vnhappy then the happy estate of a sinner, whereby penall impunity is nourished, and their wicked will as an inward and domesticke enemy is strengthened: Thus are the wicked searefully plagued when they are most spared, when they are giuen vp to their owne hearts desire, and their iniquitie hath dominion ouer them; when the Lord hedges not in their waye with thornes, but giues them loose reynes to goe where they will to their owne destruction, this is terribilis lenitas & parcens crudelitas: from which vnhappy condition the Lord deliuer vs.

The other impediment that stayes the Atheists of our time from profiting by the threatnings of God, is, because they see the same condition befalleth to the godly, which is threatned to the wicked. Daniel goes with the rest into captiuitie; Iosias, no lesse then the greatest sinners among the people, is slaine with the sword; Ezekias also fricken with pestilence; and many godly ones among our felues fall under the same external plagues, which are threatned against the wicked; therfore do they despise Religion, and harden their hearts against the judgements of Gods. But herein also they are pittifully blinded; for the godly and wicked differs farre one from another, cuch when they are both doing the same externall actions. Caine and Abel sacrificing together; the Publicane and the Pharifee praying together, yet are as far vnlike one another, as light & darknesse: so when they suffer the same external crosses; yet there is a wonderfull difference betweene them: Non ideirco vobis aguales sumus, quia in isto adhuc mundo constituti, carnis incommoda vobiscum pariter incurrimus. A very good anfwer for men of this world, who think they are in no worle case then the children of God: thinke not that wee are in as euill case as ye are, because that so long as wee are in this world, wee are subject to the same bodily inconveniences:

Impediment.
Wicked men
repent not be
cause they see
the godly subiect to the same
outward enils
which come
vpon them.

The actions and passions of the godly &c wicked different in one and the selfe same thing.

Cypr. ad

Demet.

for since punishment consists in the sense of paine, it is euident that he is not partaker of thy punishment, who is not partaker of thy sorrow. Manifestum est non esse participem panatua, quemnon vides participem doloris tui. In that same affliction wherein the one sees the wrath of God, the other seeles the loue of God; where the one, impatient of the yoke, murmures, rages, and blasphemes the Lord, the other possessing his soule in patience, reioycing in tribulation, blesses the Lord.

The condition being permitted the cofort is subioyned.

Immortality of the foule most certaine.

Bern. de persecutione sustinenda cap.

But the Spirit is life for righteousnesse sake.) Having granted that our bodies are dead through sinne, hee now subioynes the comfort, that our foules are indued with a life which comes not vnder death, through the righteousnesse of Christ. Where first it comes to be considered, seeing euery mans foule is immortall and alway living : what fingular life is this, which here the Apostle makes the comfort of a Christian? To this I answere, it is true, euery mans foule is immortall, though the Atheist deny it, experience proues it, the life of the soule dependeth not on the life of the body, for if it were so, as the body decayes, the soule should decay also: for we see that even in debilitate bodies the foule retaines its owne vigour; yea in the godly the life of the soule shewes it selfe strongest, when the life of the body is weakest. Besides this, no carnal, mortal, nor corruptible thing can at any time content the foule to fill it: the body is soone satisfied with these perishing things, in such fort that it craues no more; but as for the foule, all the delicate & pleasant things of this world cannot satisfie or content it. Non eswrientes animas, sed eswriem ipsam pascunt animarum; they feed not the hungry foule, but rather feede and augment the hunger of the foule. And laftly, we fee in experiece, that the foule now when it is within the body, hath his own working and lively operation, even then when the body is asleepe, and the senses thereof closed up; which is also confirmed by that conference which Salomon had with the Lord, when his body was sleeping; beside many other. And

And hereof Tertullian concluded the immortalitie of the Soule: Ne in somnium quidem cadit anima cum corpore, quo-modo in veritatem mortis cadet, que nec in imaginem eius runt? The soule dooth not fall asleepe with the body, how then shal we think that it can verily dye it selfe, which cannot so much as fall under the shadow and similitude of death?

Thus the Atheists being put by, the doubt still remains: Seeing cuery mans Soule lives an immortal life, what comfort is this given here to the Christian, that though his bodie be dead, his foule is living? To this I answere, there is a two-fold life of the foule, one of nature, another of grace; by the one it lives for ever, by the other it lives for ever in happinesse; the one is common to all men, the other is proper to the children of God, an immortall happy life; they haue it not of nature, but of grace, as here the Apostle faith, through the righteousnesse of Christ, communicated ynto them. As for that natural life of the foule, the Spirit of God, as we fayd, accounts it but a death: when they are living in the body, he fayth, they are dead in sinne and trespasses, and when they are gone out of the body, though they live; yet he cals their life but an everlafting death; thus are the wicked miserable while they are in the bodie, more miserable when they remove out of the bodie; therefore Salomon comparing them among themselves, accounts them happiest that neuer haue beene.

Secondly, we see here that man is a creature consisting of a soule and a body: where first it is to be admired how two creatures of such contrary kinds and qualities as is the Soule and the body, should concurre together to make vp one man: and secondly, how this searcfull divorcement is come betweene them, once so straitly vnited by God, that where the one is partaker of life, the other should be possess by death.

As for the first, the Lord hath created man in such fort, that he hath made him a compend of all his creatures: in respect of his body, hee hath some affinitie with earthly Tertul, de resur, carnis.

A two-fold immortall life of the Soule, whereof the one is proper to the godly, the other pertaines to the wicked.

Ephef. 2.1.

Eccles.4.3.

Man a compound creature.

Most maruailous of all the creatures both in regard of his two subita esBasil.exham. hom. 10.

Tertul. de resur, carnis.

As also of their maruaylous conjunction.

Bern. in die natal. dom. serm.2.

This doctrine knowne, but not confidered

creatures, because he was made to rule ouer them; and in respect of his soule, hee is a companion to the Angels: for this cause the Naturalists called man a little world; and Augustine counted man a greater miracle then any miracle that euer was wrought among men: where other creatures were made by the simple commandement of God, before the creation of man, God is sayd to vie consultation: to declare, saith Basil, that the Lord esteemes more of man, than of all the rest of his creatures: neither is it sayd that the Lord put his hand to the making of any creature, saue only to the making of man; and this also sayth Tertullian to declare his excellencie.

Yet is not man so maruailous in regard of his two subflances, as in regard of their conjunction. Among all the workes of God the like of this is not to be found againe, a Masse of clay quickned by the Spirit of life, and these two vnited together to make vp one man. Commonly, saith Bernard, the honorable agrees not with the ignoble, the strong ouergoes the weak, the living & the dead dwels not together: Non sie in opere two, Domine, non sie in cominatione tha, it is not so in thy worke, O Lord, it is not so in thy commission.

This is a doctrine commonly talked of, that man confifts of a foule and a body, but it is not so duely considered, as it should. It is a fearefull punishment which by nature lyes upon the soule, seeing shee turned her selfe willingly away from God, she is so farre deserted of God, that shee regards not her selfe: though it be a very common Prouerbe in the mouths of men, I have a soule to keepe; yet hast thou such a soule as can teach thee to keep any other thing better than it selfe: a fearefull plague, that because, as I have said, the soule continued not in the love of God, it is now so far deserted, that it regards not the owne selfe. This have I touched, only to waken vs, that we may more deeply consider of that doctrine which men thinke they have learned and know sufficiently already namely, that man is a compound creature consisting of a soule and a body.

But

But to returne, seeing at the first these two, the soule and body were conjoined together by the hand of the Creator, and agreed together in one happy harmonie among themselues, whence comes this disagreement, that the soule being partaker of life, the body should be possest by death? I answere, wee are to consider these source estates of mans foule and body vnited. The first is their estate by creation, wherein both of them concurred in a happy agreement to serue their Maker. The second is the estate of Apostaste, wherein both of them in one curfed band conjoyned, fell away from God, the faculties of the foule rebelling against God, and abusing all the members of the body as weapons of vnrightcousnesse to offend him. The third is the estate of grace, wherein the foule being reconciled with God by the mediation of Christ, and quickned again by his holy Spirit, the body is left for a while vnder the bands of death. The fourth is the state of glorie, wherin both of them being ioined together againe, shall be restored to a more happy life than that which they enjoyed by creation. As for the first estate, we have lost it; as for the second, the reprobate stand in it, & therfore miferable is their codition; as for the third, it is the chate of the Saints of God vpon earth; as for the fourth, it shall be the estate of the Saints of God in heaven.

Let not therefore the children of God be discouraged by looking either vpon the remanents of fin in their foule, or the beginning of death in their body, for why? this estate wherein now we are, is neither our last, nor our best estare: out of this we shall be transchanged into the blessed estate of glorious immortalitie, our foules without all spot or wrinkle shall dwell in the body, freed from mortalitie and corruption; made like vnto Christs owne glorious bodie; which the Lord our God who hath translated vs out of our fecond miserable estate into this third, shall not faile to ac-

complish in his time.

Againe, it comes to be confidered here, feeing by Iefus Christ life is restored to the soule presently, why is it not

How that har mony, which was betweene the foule and body by creation, is now turned into dilagreement. Foure-estate's of mans feule and body vnited.

Comfort: our effate in this life is neither curlaft, nor best citate.

Our foules being quickned; yet our bodies are left under death for four cauties.

Gep. 3.21.

For reconciliation of Gods mercy & truth. Ber. in anun. Mar. ser. 1.

For the cleerer declaration of Gods power.

Chrysist.in Mathom. 2

For our inflruchion that wee may know what great mercy God hath shewed vponvs.

also restored to the body? why is the body left under the power of death, to bee turned into dust and ashes? was it not as easie to the Lord to have done the one as the other? To this I answere, that, at any time, life should be restored to our bodies, is a mercy greater then wee are able to confider, if we will looke to our deferuing: that for a while he will have them subjected to the power of death, the Lord in his wife dispensation hath thought it good for manie causes. First, for performance of his truth; Thou art but dust, and to dust shalt thou returne. If man had dyed no manner of way, how should the truth of God appeare? and if that death due to man, had not beene inflicted vpon him, how should his mercie have been manifested? this controuersie God in his maruailous wisedome hath fettled : Fiat mors bona, & habet vtrag, quod petit, let death become good, and fo both mercy and truth have that which they crave; for in the changing of the curfed nature of death, and making that temporall which was eternall, doth his mercy appeare, and in the diffolution of mans body into duft, for a time, doth his truth appeare.

Secondly, the Lord hath done it for manifestation of his owne power, accounting it a greater glory to destroy sinne by death, then by any other meanes. Death is the fruite of finne, and the weapon whereby Sathan intended to destroy mankinde, and so deface the glory of the Creator : but the Lord cutteth off the head of this Goliah with his owne fword, hee turneth his weapon against himselfe; by death he destroyes that same sinne in his children which brought forth death. A maruailous conquest that Sathan is not only ouercome, but ouercome by the same meanes by which before hee tyrannized ouer men. And thirdly, the Lord suffers our bodies to taste of death, that we may the better confider that excellent benefit which wee have by Iefus Christ; for if the death of the body (notwithstanding that the nature thereof is changed) be so fearefull, as wee see in experience, how miserable should we have beene, if the

Lord

Lord had inflicted deferued death both of soule and body vpon vs? And last, that wee might bee conformed to him who is the first borne among many brethren, it behoueth

vs by death also to enter into his kingdome.

For righteoufneffe fake.) This righteousnesse that bringeth life, is the righteouinesse of Christ, imputed to vs by Grace, as is enident out of that, As sinne hath raigned unto death, so might grace also raigne by right consnesse unto eternall life. Sinne which caufeth death, is our owne, but that righteousnesse which bringeth life, is of Grace. Our perdition is of our selnes, but our saluation commeth from the Lord, and from the Lambe that sitteth upon the Throne. No preservative then against death but this righteousnes; it presently gives life ynto our soule, and afterward shall restore our bodies from the power of the graue : fuch therefore as are the children of wisedome, will be carefull in time to be partakets of this Iewel. This righteousnes hath inseparably annexed with it Sanctification: by thy fanctification try thy felf, and fee whether or no thou hast gotten life through the righteousnesse of Christ, deceive not thine owne heart in the matter of Saluation, assure thy selfe so farre foorth thou doest line as thou art fanctified. As health is to the bodie, fo is holinesse to the Soule: a body without health fals out of one paine into another till it dye; and a Soule without holineffe, is polluted with one lust after another till it dye. As the Moone hath light, leffe or more, according as it is in aspect with the Sun : so the Soule of man enioyes life, lesse or more, according as it is turned or averted to or from the Lord. Thus let euery man judge by his fanctification, whether or not he be partaker of that righteousnesse of IEs vs which bringeth life vnto the foule. Miserable are those wicked ones who want it, they are twife dead (faith S. Iude) that is, both in foule and body, not fo much as a heavenly breath or motion is in them: but we ought to give thanks vnto God, who hath given a beginning of eternall life vntoys. good our won do on, flatfanna a dit guadr

For our conformity with Christ.

The life our foule hath, flowes from Christs righte-ouinesse. Rom. 5.21. Hos. 39. Reuel. 7.10.

This righteoutnette is knowne by fanctification.

Jude ver.13.

Comfort: we have a life which no death can extinguish.

The prison of the body being broken, the soule that was prisoner doth escape. Phil. 1.21.

G n. 3.

Rom. 16.20.

Amb.de pæn. lib.1.cap.13.

Wicked men dye vncertains of comfort:

Last of all, there is here a notable comfort for all the children of God, that there is begun in vs a life, which no death shall ever bee able to extinguish: albeit death invade the natural vitali powers of our bodies, and suppresse them one after one; yea though at the length he breake in vpon this lodging of clay, and demolish it to the ground; yet the man of God, who dwels in the body, shall escape with his life: the Tabernacle is cast downe (that is the most our enemy can doe) but he who dwelt in it removes vnto a better. As the Bird escapes out of the snare of the Fowler; fo the foule in death flighters out and flies away with ioy to her Maker: yea, dissoluing of the body to the man of God, it is but the vnfolding of the net, and breaking open the prifon wherein he hath beene detained, that he himselfe may be deliucred. The Apostle knew this well, and therefore defired to be dissolved, that he might be with Christ. As in the battell between our Saujour and Sathan, Sathans head was bruifed, and he did no more but tread on the heele of our Saujour, so shall it be in the conflict of all his members with Sathan: by the power of the Lord Iesus we shall bee more then Conquerours; The God of peace shall shortly tread downe Sathan under our feet: the most that Sathan can doe vnto vs, Manducet terram meam, & dentem carni infigat, conterat corpus, let him licke the dust, let him eate that part of me which is earth, let him bruife my body; this is but to tread vpon the heele, my comfort is, that there is a feed of immortall life in my foule, which no power of the enemie is able to ouercome.

It is true, that so long as we enjoy this natural life with health of body, the losse that comes by the want of the spiritual life is not perceived, no more then the defects of a ruinous house are perceived in time of faire weather; but when thy natural life is wearing from thee, if thou want the other, how comfortlesse shall thy condition be, when thou shalt finde in thine owne experience, thou haddest never more then a silly natural life, which now is to depart from

thee?

thee? In this estate the wicked either dye, being vncertaine of comfort, or then most certain of condemnation. Those who are strangers from the life of God, through the ignorance that is in them, having no more but the light of nature, the best estate wherein they can die, is comfortlesse, if for want of light they know not that wrath which is prepar'd for the wicked, and so are not greatly terrified; yet farre leffe know they those comforts, which after death sustaine the Christian that they should bee comforted. The Emperour Hadrian, when he dyed, made this faithlesse lamentation, Animula, vagula, blandula, que nunc abibis in loca? O filly wandring Soule, where away now wilt thou goe? and that other, Senerus, proclaiming the vanity of all his former glorie; cryedout, muita ipovoulu, z'i sir epothiottene : I haue been all things, and it profits me nothing: the one faith, he found no comfort of things that were before him; the other faith, he found no cofort of things that were behind : Thus the wicked dy comfortles, good things to come they neither knowe nor hope for, good things past profit them not. Or if they have been fuch wicked men as by the light of the word have knowne the will of their Master; and yet rebelled against their light, they goe of the body, not onely comfortleffe, but certaine of condemnation, having received fentence within themselves, that they shall never fee the face of God; and fuch was the death of Indas: let vs not therefore rest contented with the shadow of this vanithing life; let vs prouide for that immortall feede of a better life within vs, which receives increase, but cannot decay, it waxeth stronger the weaker that the bodily life is; but cannot be weakned, far leffe extinguished by bodily death: he that finds it within himselfe shall rejoyce in death, hee shall die in faith, in obedience, and in spirituallioy, Committing his Soule unto God as a faithfull Creator, he rests in him whom he hath beleeued, being affured that the Lord will keepe that which he hath committed vnto him. The Lord worke it in vs for Christs fake.

Ephes. 4.18.

Or most certaine of condemnation.

1.Pet. 4.19.

VERSEII. But if the Spirit of him, who raised up Iesius from the dead, dwel in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

1.Cor. 15.19.

If is a comfortable saying of the Apostle; If in this life onely we had hope, of all men we were the most miserable: for it doth teach vs, that albeit in this life we have great comforts, through Iesus Christ, yet greater abide vs in the life to come. And therefore the Apostle contents not him-

selfe barely to make mention of such comforts as presently we have; but he proceeds now to acquaint vs with greater comforts, which hereafter we shall enjoy. He hath shewed vs that the death whereunto we are subject is not total, for it strikes onely vpon the basest part of man: Now he shews that it is not perpetual; the body shall not be kept for ever under the bands of death; the Spirit of Iesus, who now dwels in it, shall deliver it from the bondage of corruption, raise it from the dust and quicken it unto glorie.

But if the Spirit, &c.) We have here first of all to marke againe, that the Apostles speech is not absolute, but conditionall. All the promises of comfort made in the booke of God, are conditionall. This is a great comfort, the Lord shall quicken your mortall bodies, but conditionally, that his Spirit dwell in you. Whom hath the Lord promised to satisfie? such as hunger for righteousnesse: whom hath he promised to comfort? not the carelesse nor wantons, but such as mourne: to whom hath he promised for givenesse of sins? not to licentious livers, but to the penitent: to whom will hee give eternall life? not to the Insidels, but to such as believe. If wee esseeme any thing of the comforts of God; let vs take heed to the condition: for except the condition in some measure be wrought in vs, the promise shall never be accomplished upon vs. It were good for the men of this

He hath shewed our death is not totall, now he shewes that it is not perpesuall.

Eutry promife of mercy is conditionall.

If wee like
Gods coforts
let vstake heed
of the conditi
on, on which
they are promifed.

age to consider this more deeply, who sleeping in presumptuous conceits of mercy, thinke, how ever they live, they shall be saved. In all the whole Bible there is not one promise without an annexed condition. In the covenant betweene God and man, there is a mutuall stipulation: as the Lord promiseth some thing to vs, so her requires another thing of vs: with what sace canst thou stand vp and seeke that mercy which God hath promised, who never ende-uoureds to performe that dutie which God hath required?

Againe, we have here occasion to consider those excellent benefits which wee haue by the Spirit of Christ dwelling in vs; beside that which we heard, verse 10. As if those were too little, he further doth unto vs these great things: first, he gives life to the soule, and makes it in the bodie to live the life of Christ, fo that the Christian may fay, Now I line, yet not I, but Christ lineth in me. Secondly, when foule and body are fundred by death, he leads the foule to live with God in glory, which is the second degree of eternall life: and thirdly, he casts not off the care of the body; but preserueth the very dust and ashes thereof till the day of the refurrection, wherein he shall quicken it againe, restore it to its own foule, and glorifie both, which is the third and last degree of eternall life. Surely, there was neuer a househyre so wel payd in the world: thou who letst thy soule and body as a lodging for a short while here on earth, that hee may dwell in it, O what recompence hast thou to lock for? he dwels with thee on earth, and thou shalt dwell with him in heauen, thou didft lend him a lodging for a few yeeres, and hee shall receive thee into his everlasting habitations, and thou shalt be for euer with the Lord. .

Neither shall hee shew his mercy vpon thy soule onely, but as I have sayd, vpon thy body also: it would seeme that the Lord hath deserted it as a contemptible thing, when it is laide downe in the grave; but be assured, that he who dwelt in it, will not leave it, nor cast off the care thereof; no, not when it is turned into dust and ashes. Comfortable The benefits we have those rough the in. dwelling of the Spiritin vs. are further de. clared.

Gal. 2. 20.

There was neuera house hire so well payde.

The holy Spirit shall keepe the body wherein hee dwelt, euen when it is lay d in the graue. Gen. 46 4.

O what a kindnesse!

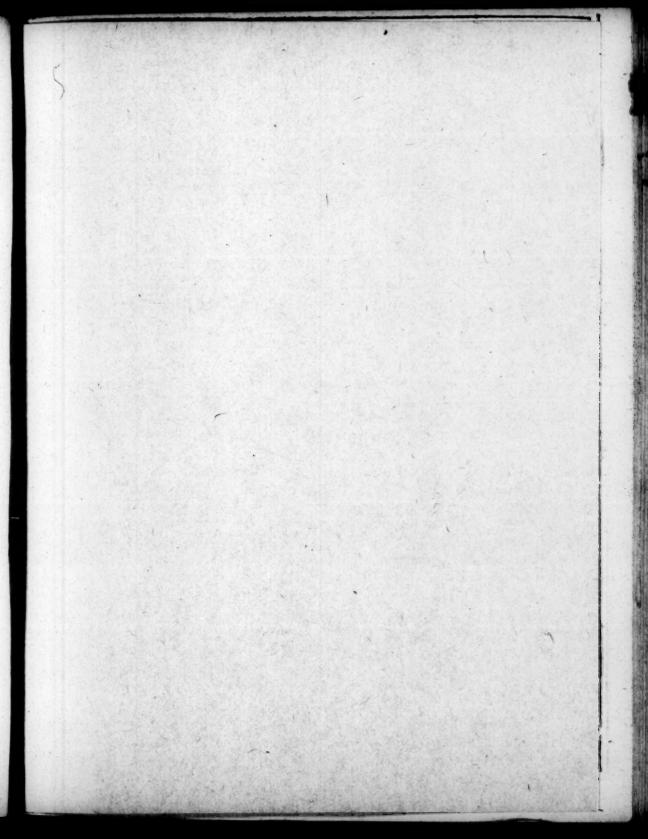
He is a holy
Balme where,
by the body
shall be preserued immortall.

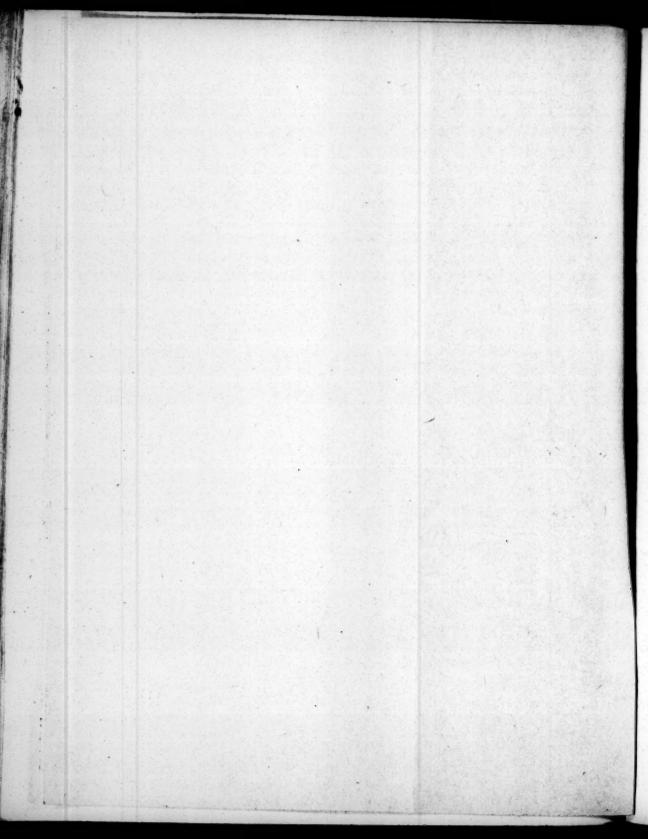
Worldlings
feek immortalitie the wrong
way.
Eas 5.2.

is that which the Lord promiseth to laceb, when he bade him go downe to Egypt ; Feare not to goe, for I will goe downe with thee, and I will bring thee up againe. He forewarned him that hee should dye in Egypt, and that Ioseph should close his eyes, but hee promiseth to bring vp againe his dead body vnto Canaan. O what a kindneffe is it! that the Lord will honour the dead bodies of his children? The praise of the convoy of lacobs corps, the Lord will neither give it to Isleph, nor to Tharaohs servants with their Chariots, who in great number accompanied him; the Lord takes it vpon himselfe, I will bring thee up againe (fayth the Lord:) the like kindnesse and truth doth the Lord keepe for all the remanents of his feruants. Is thy body confecrated? is it a veffel of honour, a house and temple wherein God is daily serued? he shal honour it againe, hee shall not leave it in the grave; neither cast off the care thereof, but shall watch ouer the dust thereof; though it taste of corruption, it shall not perish in corruption.

The holy Spirit who dwelt in the body, shall be vnto it as a balme to preserve thee to immortality : this same flesh and no other for it (though it shall bee dissolved into innumerable pickles of dust) shall be raised againe and quickned by the omnipotent power of this Spirit. It is a pitty to fee by what filly meanes naturall menfeeke the immortall conservation of their bodies, and cannot obtaine it : there is no helpe Nature may yeelde to prolong the life of the body but they vie it, and because they see that death cannot be eschewed, their next care is how to keepe it in the graue longest from rottennesse and corruption, and how when themselues are gone, to preserve their names in immortall remembrance with the posteritie: thus by the very instinct of nature, are men carried away with a defire of eternitie; but herein are they foolish, that they seeke it the wrong way, they lay out their silver, but not for bread, they spend their labour, and are not satisfied. Immortality and life is to bee fought there where the word of the Lord directs vs: let the

Spirit





Spirit of Christ dwel in thee and thou shalt live. Otherwise, though thou wert the greatest Monarch of the World, though all thy meate were fourraigne medicines, though thy body were layd in graue with a great externall pompe as worldly glory can afford to any creature, and thy flesh were embalmed with the costlicst oyntments; these are but miserable comforts, perishing preservatives, thou shalt lye downe in dishonour, and shalt be raysed in greater dishonour to everlafting shame and endlesse confusion.

Now as wee haue these three degrees of eternall life by the Spirit dwelling in vs, fo are wee to make the order by which he proceeds in communicating them vnto vs : first, he restores life to the soule; and secondly, he shall restore life vnto the body (faith the Apostle:) where the one is done bee assured the other shall bee done; the one is the proper end of his first comming, therefore his Heraulds cried before him : Behold the Lambe of God who taketh away the sinnes Job. 1. 29. of the world: In his fecond comming shall be the redemption of our bodies; when hee shall appeare, hee shall change our vile bodies, and make them like to his owne glorious bodie. Let this reforme the preposterous care of man; art thou defirons that thy body should live? be first careful that life be communicated to the soule: for surely the redemption of thy body shal not follow, vnlesse the restitutio of thy soule goe before. Oportet cor nostrum conformari humilitati cordis Christi, prinsquam corpus conformetur glorioso corpori eius, our heart must first bee conformed to the humility of Christs heart, before that our bodie bee configurated to his glorious body, this is the first resurrection: Blessed are they that are partakers of it, for upon such the second death shall have no power. But it is out of doubt qui nonresurgit in anima, resurget in corpore ad panam, he that riseth not now in his soule from his finnes, shall rise hereafter in his bodie to judgement.

But now leaving the condition, to come to the comfort; He that ray sed up Christ from the dead, sayth the Apostle, shall Life is first reflored to the foule and then to the body.

Phil.2.21.

Bern. de aduen, dom. ferm.4.

What necessitie is here, that hee who raised Christ shall also raise ys?

Ephes. 1.29.

1 Cor .15.20.

Tertul.de resur .carnis.

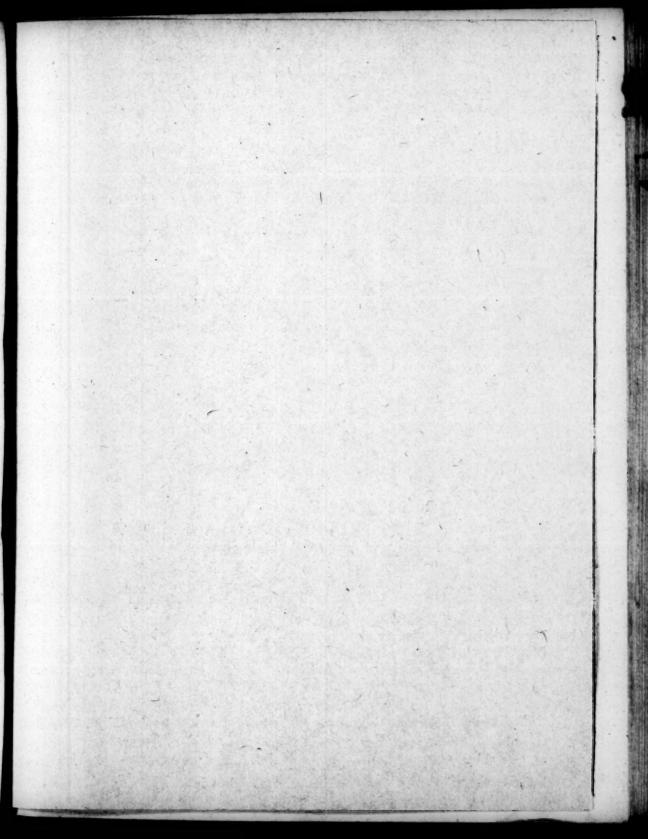
Lord was among the dead let vs not feare when God cals vs to lye downe among them also.

Renel. 7.

also quicken your mortall bodies. What necessitie is there here, that he who raised Christ shal raise vs? yes indeed, the necessitie is great; the head and the members of the mystical body cannot be fundred: seeing the head is raised from the dead, no member can be left vnder death: the Lord workes in every member according to that same mightie power, by which hee wrought in the head; his refurrection necessarily imports ours, seeing hee arose not as a private man, but as the head of all his members, full of power to draw the body after him, & to communicate that same life to every member, which hee hath declared in him felfe: Christ is risen from the dead, and is made the first fruits of them that fleepe: the first fruit is rifen, the after-fruite shall in like manner folow. Vixit in calum carnen nostram tanguam arhabonem & pignus totius summe illuc quandog redigende: the Lord Iclus hath carried our flesh into heaven, as an earnest and pledge of the whole fumme, which afterward is to be brought thither; he hath not thought it inough to give his Spirit vnto vs heere on earth, as the earnest of our inheritance, but to put vs out of al doubt, he hath carried vp our flesh into heaven, and possess in the kingdome, in the name of all his members.

Who raysed up lesus from the dead.) Then we see that our Lord was once among the dead, but now is risen from them; let us not then be afraid when God shal cal us to lye downe among the dead also: shall the servant be ashamed of his Masters condition? or wil the patient resuse to drink that potion which the Phistion hath tasted before him? No, we must follow our Lord through the miseries of this life, through the dolours of death, through the horrors of the grave, if wee looke to follow him in his resurrection, in his ascension, to be amongst those hundred forty and source thousand in mount Sion, who having his fathers name written in their foreheads, follow the Lambe wheresoever he goeth, singing that new song, which none can sing but they whom he hath bought from the earth.

When



FP

What comfort Christs resurrection gives vs against death. Mat. 28.5.6.

When those women came to seeke the Lord Iesus in the Sepulchre, all the feare they had conceyued concerning Christs death, the Angels remoue it by fending them to meditate on the refurrection, why seeke yee him that lineth, among the dead? hee is not here, but hee is risen. Wee are not yet layd downe among the dead, but ere wee goe to the graue, wee hauethis comfort, that the Lord by his power shall raise vs out of it; where the head growes throw the members wil follow. Per augustum passionis foramen transiuit Christus, vt latum praberet ingressum sequentibus membris: Our Lord is gone through the narrowe passage of death, that he might make it the wider and easier to all his members who are to follow him. We fee by experience, the body of a man drownes ot, though it be under the water, as long as the head is borne aboue: many of the members of Christ are here, in this valley of death, tost to and fro in this sea of tribulation with continuall tentations, yet our comfort is wee cannot perish, for our head is aboue, and a great part of the body living, &raigning with him in glory, there is life in him to draw forth, out of these miseries, all his members, and hee shall doe it by that same power, by which hee raifed himselfe from the dead.

For we are taught here that our resurrection is a worke not to be done by man, nor the power of nature, but by the power of God: we are not therefore to harken to the deceitfull motions of our infidelitie, which calles in doubt this article of our Faith: we must not consider the imbecillity and weakenesse of nature, neither measure heavenly & supernatural things, with the narrow span of natural reason, but as it is Abrahams praise, the father of the faithfull, that when God promised him a son in his old age, he was not weake in faith, he considered not his owne body, which was dead, neither the deadnesse of Saraahs wombe, but was strengthned in the faith, and gaue glory to God, being fully assured, that he who had promised, was also able to doe it so should we sanctifie the Lord God in our harts,

Refurrection is awork of God and not of man.

Rom:4.19.

looking

Cyr.cate. 18.

Ifay.40. 12.

Aug. fer.64.

Refurrection confirmed by Scripture, by types by practices of God in nature.

Our resurrecti. onisconfirmed by Scripture. Dan. 12. 13. Hof.13.14.15.

Fob. 19. 25.

Iahn.5.28.

looking to the word and promise of the euerliuing God, to whom the things are possible which are impossible vnto vs: for the Lord (faith the profit) hath the whole earth in his fift, and it is more case to him to discerne one pickle of dust from another, then it is to any man having his hand full of fundry feeds, to open his hand & gather enery kind thereof into one by themselves, separate and distinct from the rest. When thou hearest (saith Augustine) that the dead shal be raised, suppose it be a great thing, yet count it no incredible thing, but confider who it is that takes in hand to docit: ille suscitabit te, qui & creauit te, the Lord

who created thee, hee it is that shall raise thee.

And for our further confirmation, let vs consider how the spirit of God hath taught this article of our resurrection in fundry places of holy Scripture, hath shadowed it by types and figures, hath cleared it by examples, and last of all by the practice and working of God in nature. As for Scripture, both Prophets and Apostles, as it were with one mouth, breathe out this vertue. They that fleepe in the duft (faith Daniel) shall awake, some to everlasting life, and some to cuerlasting shame and perpetuall contempt. I will redeeme thee (faith the Lord by Hosea) from the power of the grave, I will deliner thee from death: O death, I will be thy death, O grane, I will be thy destruction. Patient lob in his greatest extremity gaue out this notable confession of his faith, I am sure that my Redeemer lineth, and he shall stand the last on the earth, and though, after my skinne, wormes destroy this body, yet shall I see God in my flesh, whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes are consumed within meg. And if wee come to the new Testament, most cleere is that testimony of the Lord Jesus: The houre shall come, in the which all that are in the grave shall beare his voyce, and they shall come forth that have done good, unto the resurrection of life: but they that have done enill, vnto the resurrestion of condemnation. The Apostles in like manner beare witnesse to their Master: if in this life only we had hope in Christ, of all men wee were most miserable: but now is Icsus risen from the dead, and was made the first fruits of them that slept. For since by man came death, by man came also theresurretion of the dead. For as in Adam all dye, so in Christ all are made aline. And againe, Behold I shew you a secret, wee shall not all sleepe, but wee shall all bee changed, in amoment, in the twinkling of an eye, at the last trumpet: for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality.

The fame is in like manner fhadowed in holy Scripture by fundry types and figures, among which in Tertullian his iudgement, the restitution of Ionas out of the Whales belly is one: albeit the belly of the Whale was more able to haue altered and changed the body of ionas, by reason of the great heat that is therein, then the belly of the earth could have beene-by reason of her colde, yet is he restored the third day as lively as he was received. The same he thinkes of that vision of drie bones, shewed to Ezechiel, which at once at the word of the Lord, was knit together with finews, and covered with flesh and skin : this was not only a prediction of the deliverance of Israel out of Babel; but also a typicall confirmation of the resurrection of our bodies. Non enim figura de ossibus potuisset componi, nisi id ipsum offibus enenturum effet : for that figure of the bones could not have beene made, if the truth figured thereby were not also to be accomplished upon such bones. Parabola de nullo non connenit? v. hat parable or fimilitude can bee brought from a thing which is not? We shal not read in all the book of God, that any parable hath beene borrowed from that thing which never was, nor ever will be. Of this fort also is the flourishing of Aarons rod, in the judgement of Cyril, which being before a drie and withered flicke, incontinent by the word of the Lord flourished; he that restored to Aarons rodde that kinde of vegitative life which it had before, will much more raise Aaron himselfe from the dead.

1. Cor.15.19. 20. 27.22.

Ibid. 51.52.

Refurredion confirmed by types and figures such as Ionas-body.

Exchiels bones Chapage.

Teriul. de resur carnis.

Arrons rodde. Num. 17. Examples of the refurrection. Gen. 5.

2. King. 2.

Act. 9.40. Acts 3.

Gods working both in our felues and the creature confirmes the refurrection. 1. Cor. 15.

Aug. de ver.

Of these figures shadowing the resurrection, many more are to be found in holy Scriptures.

As for example: in every age of the world the Lord hath raised some from the dead to be witnesses of the resurrection of the rest. Before the floud, hee carried yp Henoch aliue into heaven, and he faw no death: vnder the law, Elias was transported in a fiery chariot: and in the last age of the world, not only hath our Lord, bleffed for euer, rifen from the dead, and ascended into heaven, as the first fruits of them which rife from the dead, but also by his power he raysed Lazarus out of the graue, euen after that stinking rottennesse had entred into his flesh: and vpon the Crosse, when hee feemed to bee most weake, hee shewed himselfe most strong; he caused by his power many that were dead to come out of their graues, and to enter into the Citie. Yea, his feruant Peter by the power of the Lord Iesus, raifed the damfel Dorcas from death, and in the name of the Lord Iefus made him that was lame of his feet to arife and walk: when we see such power in the servant of Christ working in his name, shall we not referue the prayle of a greater power to himselfe?

And lastly, as for the practices of God in nature, wee are not to neglect them: for the Apostle himselfe brings arguments from them to confirme the resurrection. Hee first propones the question of the Atheists, How are the dead raised up, and with what body come they forth? and then subjoynes the answere; O foole, that which thou sowest is not quickned except it dye: it is fowen in the earth bare corne, and God raifeth it with another body at his pleasure: seeing thou beholdest this daily working of God in nature, why wilt not thou beleeue that the Lord is able to do the like vnto thy selse? Qui illa reparat que tibi sunt necessaria, quanto magis te Apost ser. 34 reparabit, propter quemilla reparare dignatus est? Seeing the Lord, for thy fake, repaires those things which are necesfary to maintaine thy life, wil he not much more restore thy selfe, and raise thee vp from death ynto eternall life?

And

And to infift in these same confirmations, which we may haue from the working of God in nature, both in ourfelues; and in other creatures: if either with Iustin Martyr, wee confider of how small a beginning, or then with Cyril how of nothing God hath made up man, we shall see how justly the Apostle calleth them fooles who deny the resurrection of our bodies. The Lord (saith Iustin Martyr) of a little drop of mans feed, which (as lob faith) is powred out like water, buildeth vp daily this excellent workemanship of mans body: who would believe that of fo fmal a beginning and without forme, so well a proportionate body in all the members thereof could be brought forth? nist aspectus fidem facerit, were it not that daily fight and experience confirmed it? why then shall it be thought a thing impossible to the Lord to reedifie the same body, after that by death it hath been diffolued into dust and ashes? And again, if with Cyrill we will fearch out our beginning and confider what wee were this day hundred yeeres, we shall finde that wee were not : feeing the Lord of nothing hath brought out fo pleasant and beautiful a creature as thou art this day, shalt thou thinke it impossible to him an hundred yeeres after this, or longer, or shorter, as it pleaseth him to restore thee againe, and raise thee from the dead? Qui potuit id quod non erat producere, vt aliquid effet; id quod iam est, cum ceciderit restituere non poterit? hee that could bring out that which was not, and make it to be something, shal we thinke that hee cannot raise vp againe that which now is, after that it hath fallen?

Which of these two, I pray thee, is the greatest and most dissicult worke in thy judgement (for vnto the Lord enery thing, that he wil, is alike easie,) whether to make one who never was, or to restore againe one who hath bin? Doubt-lesse to make a man in our judgement is a greater thing then to raise him. In the worke of creation the Lord made that to be which was not, in the worke of resurrection, the Lord shall make that to be which was before; the one thou

A two-fold meditation to confirme the refurrection.

How of a little drope God made vs that which now wee are.

Iisft. Mart. apol. 2. ad Senat. Rom.

How Godhath made vs of nothing to be that which now wee are.

Cyril catec. 4

It is easier to restore one that hath been, then to make one that neuer was, Cyril.

Practices of God on creatures without vs, though they cannot beget faith, yet may they confirme it.

2, Tm. 2.12.

These same bodies which now wee have, shall be restored vnto vs the same in subshance. beleeuest, because thou seest it daily done; the other thou doubtest of, because it is to be done: but cease to doubt any more, and of that which God hath wrought in thee already, that thou mayst see it, perceive that which is to be wrought in thee, suppose it be not apparant; ex his qua in te sunt, perspice ea qua non apparent: of fore-past workes judge of that which is to come, that thou mayst learne to give glory to God, and trust in him who gives life to them that are dead.

And if from our selues wee proceed to other creatures, how many proofes in nature shall we finde to confirme the refurrection? the Trees that dye in Winter, and lose both their leaves and fruite, are they not restored againe in the Spring? The day which is flaine by the night, and buried in darknes, as it were in a graue, is it not restored againe in the morning? The ancient Fathers fend vs to learne the same from the Phænix. Many other workes of God in nature, though they cannot beget this faith in vs; yet are they profitable to help it where it is begun, & are firong witnesfes in their kinde to reproue their infidelity of Atheists. But wee have aboue all to take heed to that most sure word of the Prophets and Apostles wherat we began, and so to rest init, that when it shall please God the day of our change shall come, we may (after the example of our blessed Sauiour) commend our soules into the hands of the Lord; and be content that our bodies, like pickles of lively seede, bee fowne in the field of God, and fet into the earth, as it were with Gods owne finger, that in his owne good time they may fpring vp againe to glory and immortality. Iknowe whom I have beleened, and am perswaded that he is able to keepe unto the last day that which I have committed to him. And this for confirmation of our resurrection.

We have further this comfort, in that the Apostle saith, The Spirit of God shall raise up your mortall bodies, that our bodies wherewith now we are cloathed, shall be raised up, and none other for them. Away therefore with that vaine

opinion,

opinion, that new bodies shall bee created, and given to Gods children in the refurrection. The glory both of his iustice, mercy and truth, craues that these same bodies, and no other for them, should be restored: for every one must receive according to that which they have done in the body, whether good or euill. Absurdum est, & Deo indignum, vt hac guidem caro lanietur, illa vero coronetur: It stands not with the iustice and truth of God, that one body should be torne in suffering, and another should receive the crowne. Shall the body of Paul be scourged, and another for it bee glorified? shal Pan! beare in his body the marke of Christs fufferings, and not beare in that same body the crowne of his glory? shall the wicked in their body worke the works of vnrighteousnesse, and shall another body receive the wages of their iniquitie? It cannot be.

And that the glory of his mercie craues that the same body should be rayled is also euident, for why? shal Sathan give that wound to man, which the Sauiour of men is not able to cure? shal the malice of the Diuel bring in that euil, which the mercie of God cannot remoue? Shall the first Adam flay the body by finne, and shall not the second Adam giue life vnto it by his righteousnesse? Can this stand with the glory of God, dimidium tantummodo hominem restituere, to restore only the one halfe of man? As these same soules of ours which were dead, & none other for them, are quickned in the first resurrection: so these same bodies of ours. and none other for them, shall bee raised from the dead in the second resurrection: restituet Deus corpora pristina in resurrectione, non creabit noua. As those blinde men (sayth Irenaus) whom, as we read in the Gospell, Christ cured, receiued no new eyes, but onely fight to the eyes they had before: and as that son of the Widdow, and Lazarus, rose in those same bodies wherin they did die, so shall the Lord in the refurrection reftore to vs our olde bodies, and not create new bodies to vs. And this warneth vs, that with great attention wee are to vse our bodies in most holy and

The justice of God craues that fo it should be.

Tertul.

The mercy of God craues also that so it fhould be.

Tertul.

Iren, cont. Valent lib.5.

Our bodies shall be raised with new qualities.

They shall be honourable.

Members lame shall be reftored. Tertul. de resur. carnis.

They shall be glorious. Phil. 3.21.

honourable manner in this life, feeing they are to be raifed vp as a vessell of honour and glory in the life to come.

Againe when the Apostle saith, that the Lord shall raise vp our mortall bodies, wee are to know, that fo he calleth them, in respect of that which they are now, not in respect of that which they shall be then. For in the resurrection the Apostle teacheth vs in another place, that our bodies shall be raifed immortail, honourable, glorious, spirituall and impaffionable. First, I say the body shall be raised immortall, not subject any more to death, nor diseases, nor standing in need of these ordinary helpes of meat, drinke, and sleepe,

by which our naturall life is preserved.

Secondly, our body shall be raised honourable, now it is laid downe in dishonour: for there is no flesh were it never so beautifull, or beloued of man, but after death it becommeth loathsome to the beholder; so that even Abraham shal desire that the dead body of his beloued Sarah may be buried out of his fight: but in the refurrection they shall be raised more honourable then euer they were, they shall be redeemed from al their infirmities, every blemish in the body that now makes it unpleasant, shall be made beautiful in the refurrection, and every defective member thereof shall be restored to integrity; Membri detruncatio vel obtusio nonne mors membri est, si universalis mors resurrectione rescinditur, quanto magis portionalis? for the perishing of the member is no other thing but the death of the member: if the benefit of resurrection cut off the vniuersall death of the body, shall it not also take away the portionall death of a member in the body? if the whole man shall be changed to glory, shall he not much more be restored to health? Out of all doubt the bodies of Gods children shall be raised perfect, comely, and every way honourable; hoc est enim credere, resurrectionem integram credere.

Thirdly, the body shall be raised a glorious body, When he shall appeare, he shall change our vile bodies, and make them like to his glorious bodie. They who convert many to righte-

ouinefle:

ousnesse shall shine like the starres in the firmament : yea, the just, fayth our Saujour, shall shine like the Sunne in the Firmament. A shadow of this glory wee haue in Christs transfiguration on mount Tabor, his face shined as the fun, and his clothes were white as the light. Moses after fortie dayes talking with God on the Mount, came downe with fo bright a shining countenance, that the Israelites might not behold him; what then may we think shall be the glory of the children of God, when they shall bee transchanged with the light of Gods countenance shining vpon them, not forty dayes onely, but for euer and euer. And if euery one of their faces shall shine as the Sunne in the firmament : O how great light and glory shall bee among them all? and if their bodies be so glorious, what shall be the glory of their foule? furely no heart can conceive it, no

tongue is able to expresse it.

Fourthly, our body shall be raised spirituall, which is not fo to be vnderstood, as if our bodies should lose a corporall substance, and receive a spirituall substance; but then shal our bodies be spiritual, as now our spirits by nature are carnall: which are so called because they are subject to carnall corruption, pressed downe & carryed away after earthly and carnall things; fo shall our bodies then be spirituall, because without contradiction they shall obey the motions of the Spirit: the body shall be no burthen, no prison, no impediment to the foule, as now it is; the foule shall carry the body where it will without refistance: where now it is earthly, heavy, and tends downeward, it shall then be restored so lightsom and quick, that without difficulty it shal mount from the earth, to meete our Lord in the ayre. As our head ascended on the mount of Olives, & went through the cloudes into heaven, so shall his members ascend, that they may be with the Lord : they shall follow the Lambe where euer he goes. Let vs beleeue it and give glory vnto God, for he who is the worker of our refurrection, is also the worker of our ascension. If the wit of man bee able to

M.tt. 17.

They fiall be spirituall.

Acts 1. 21.

frame a vessell of sundry mettals that naturally sinkes to the ground, to swim aboue in the water, how much more (saith Angustine) is God able to make our bodies to ascend vpward and to abide aboue, albeit in regard of their naturall motion being heavy, they tend downeward?

They thall bee impassionate.

Fiftly, our bodies shall be raised impassionable, free, I meane, from fuch passions as may hurt or offend them, such as terrour, feare, or griefe, but not from the passions of ioy; for no sense of the body shall want its owne object of pleafure to delight it, & all for the greater augmentation of our glory. Let vs therfore yet againe be admonished to vse our bodies in all holy & honourable manner vpon earth, feeing the Lord hath concluded to make vs fo honourable in heauen, where otherwise thou that defilest thy body with vncleannes; is it not a righteous thing with the Lord to fend thee to Gehenna, a valley of vncleannesse? look for it assuredly, if thou continue filthy still, the Lord shall exclude the out of heavenly Ierusalem, thou shalt not enter into his holy habitation, but thy portion shall be with the vnbeleeuing, with dogs, and with the abominable, who shall have their part in the lake that burnes with fire and brimstone,

Refurrection of the godly and wicked different.

Renel. 21. 8.

In their cau'es: the one rifes by the citation of God, the other by vertue of their vnion with Christ.

Last of all, seeing the Apostle ascribes the cause of our resurrection to the Spirit of Christ dwelling in vs, it is to be inquired, how then shall the wicked rise, in whom Christ neuer dwelt by his Spirit? to this I answere, that both the godly and the wicked shall rise, but their resurrections shall be far different in the cause, manner, and ends thereof: As for the cause, the godly shall rise by the esticacy of that quickening Spirit of Christ dwelling in them, they shal rise by vertue of their vnion, with their Head the Lord Iesus, as his members, receiuing that promised life from him, for which they have looked long, and in hope wherof they laid downe their bodies willingly in the grave: but the wicked shall rise by vertue of the powerfull citation of God, by the blast of his trumpet to appeare in judgement, which they shall not be able to eschew.

They

They differ againe in the manner of their refurrection; for the one shall rife with ioy, the other with terrour and feare, the wicked shall no sooner looke out of their graues, and see the face of the Judge standing in the ayre, but at once, shame and confusion shal couer them; that day of the Lord shal be vnto them a day of blacknesse and darknesse. Their foules, as foone as they enter into the bodie, shall be yexed with new horrible feares, having experience of that wrath which already they have sustained out of the bodie: the feare of that full wrath which they know in the last day is to bee powred vpon them, shall wonderfully astonish them; glad would they bee if they might creepe into their graues againe; they shall wish that hills and mountaines would fall vpon them, and couer them; but all in vaine, because they did in the bodie that which they would, they shall now by constraint suffer in the body that which they would not.

And thirdly, the ends of their refurrection are different; the one shall rife to life, the other to shame; and of this it is euident, that the refurrection of the wicked is no benefite to them, properly it is no refurrection, no more then the taking of a Malefactor out of prison to be executed on the scaffold, can be called a deliuery: for their refurrection is to cast them out of one miserable condition into a worse. they are taken out of the grave, that they may bee cast into the bottomlesse pit of the wrath of God: and this was properly figured in Pharach his two scruants, the Baker, and Butler; both of them were taken out of prison, but the one to bee restored vnto his Office, to minister before the King, the other to bee executed vnto death: fo shall both the godly and wicked come out of the graue, but the one to be for euer with the Lord, to stand before his Throne, ministring prayles vnto him, & comforted with the fulnes of ioy which is in his face: the other to be banished from Gods presence, and sent to everlasting condemnation. And therefore is it that in the summe of our faith, the Article of

In the manner, the one with oy, the other with feare and terrour.

Reuel.6. 16.

In their ends, the one to glory, the other to shame, figured in Pharaohs two seruants,

Gen. 40.

Refurrection is a benefit when remission of finnes goes beforest, and eternall life followes after it. our Resurrection is put betweene the Article of the remission of sinnes, and that other Article of eternall life, to teach vs that then onely the Resurrection of the bodie is a benefit, when remission of sins goes before it, and eternall life followes after it, whereof the Lord of his great mercie make vs partakers through Iesus Christ.

Exhortation.

VERSE 12. Therefore brethren we are debtors, not to the flesh, to line after the flesh.

What fruit we thould gather of the Apostles former doctrine. Sit is true concerning vs, that a necessity lyeth vpon vs to preach, and wo will be to vs if we preach not; so it is true concerning you, that a necessity lyeth vpon you to heare, and woe will bee to you if you heare not. It is com-

manded to vs that when we speake we should speake as the Oracles of God; and it is also required of you, that yee receine this word, not as the word of man, but as it is indeed the Word of God: therfore, take heed how ye heare; for as Mofes faid to the Ifraelites, fo fay we vnto you; It is no vaine word concerning you, it is your life. Ye have heard that maine proposition of Comfort, There is no condemnation to them which are in Christ: yee have heard it confirmed, explaned. and applied: the miserable estate of them who walke after the flesh, hath bin shewed vnto you; as likewise the happy estate of them who walk after the spirit, and what comforts the godly haue both against the remanents, as also against the fruits of sinne, hath beene declared vnto you. Examine your selues, and see how farre forth these comforts belong vnto you. If ye be fuch as thinke with those scornefull men in Ierusalem, that ye have made a covenant with death, and it shall not come neere you, then goe on in your fecurity, and doe that which is good in your owne eyes: but if ye finde by experience that death is already entred into your mortall bodies, be wife in time, fee that thou have this onely fouefoueraigne comfort against death, the spirit of Christ dwelling in you: otherwise (flatter your selues in your security

as you will) miserable shall your end be.

Now the Consolation being ended, the Apostle subioynes the exhortation, both these two, consolation and exhortation are needefull for vs in the course of this life: the one to keepe vs that wee faint not through the remanents of sinne left in vs, and beginnings of death, which already haue feyzed upon vs: exhortation againe to stirre vs vp when we linger in the way of godlinesse. For it fareth with vs as it did with Lot in Sodome, the Angels warned him of the eminent judgement, and exhort him to escape for his life, yet he delayed and lingred, hee could not begotten out of Sodome, till they (as it were) violently thrust him out. And albeit, the Lord admonish vs early and late by his Messengers, of that wrath which is to come vpon the children of disobedience, and warne vs in time to flie to the mountaine of his faluation; yet alas, fo loth are we to forfake our old fins, that the Lord is forced to double his exhortation vnto vs; all which yet will not availe vs, if the Lord lay not the hands of his grace vpon vs, and by his holy Spirit make vs obedient to the heavenly vocation, Let vs therefore take heede to the exhortations made to vs by the Lord, and that so much the more, because it is most fure, that the sweetnesse of Gods consolation shall not bee felt of them who are not moued with his exhortation. Contemplationis enim gustus non debetur, nisi obedietia mandatorum: the taste of Gods mercie by contemplation is onely due to them who make conscience of the obedience of his Commandements.

Therefore.) This particle is relative to the words preceding: feeing it is so that by the Spirit of Christ dwelling in vs, we have such excellent benefits, wee are debt-bound not to live after the sless, but after the Spirit. Of this wee have first to learne, that every benefit wee receive from God, is an Obligation binding vs debters in service to God

Consolation and exhortation, bothne. ceffary for vs.

Ber. ser. 46.

Enery benefit of God is a new obligation binding vs to ferue him. Gods benefits flould not make vs proud for hee who hathreceised most, hath the more debt lying vpon him.

2.Sam. 13.7.8 9

This is cleared in the processe of Dauids conuiction.

Chryfost. in Mat.hom.4

Amos 3.1.

for much shall bee required of him to whom much is given: there is no reason why the abundance of Gods giftes, eyther temporall or spirituall, should increase thy pride and carelesnesse; but rather should make thee more humble and carefull how to please him, considering that the more thou hast received, the more thou owest. When David forgetting that hee was the Lords debter, began to live as his lust commaunded him, the Lord brought out against him his former benefits, as fo many obligations to conuince him : I anounted thee (fayth the Lord) King over Israel, I delinered thee out of the hand of Saul, I gave thee thy Lords house, and wines into thy bosome, I gave thee in like marner the house of Israel and Issdah, and would moreover, if that had beene too little, have given thee such and such things. Wherefore then hast thou despised my commandements, and done cisill in my fight, forgetting that thou wast bound and obliged to mee ?

This processe of Davids conviction stands for an example to vs all, to warne vs; that vnleffe we make the benefits of God, obligations binding vs to ferue him, the Lord shal vse them as arguments to proue that judgement is due vnto vs, and the greater benefits, the greater judgements; for vnto them that walke not worthie of the honour of good things, they have received from God, meyedos mis πμώς, the greatnes of honour shall bee meening μωριας, the augmentation of their punishment. And as this is true in temporall benefits, so much more in spirituall graces; as they are more excellent then the other, fo doe they more binde vs then the other: both Ifraelites and Ethiopians are debters to God, but the Ifraelite more debt-boud than the Ethiopian, for the Lord hath not dealt with every Nation, as with Ifrael. Heare this word, that the Lord pronounceth. O yee children of Israel, you onely have I knowne of all the families of the earth, therefore I will visite you for all your iniquities. May yee not fee heere that the Lord most straitly doth punish the sinnes of those to whom hee hath been most

most beneficiall, when they become vnthankefull? The Gentiles who received no more but the light of nature, are conuinced, because they glorified not God; what then shal become of the bastard Christian, who hath also received the light of the Gospel, and yet doth not glorifie God? shall he not much more bee condemned? doubtlesse, Sodome shall be in a better state in the day of judgement than he. Let vs therefore remember how the multitude of Gods mercies toward vs hath made vs many waies debters of feruice vnto him, that wee may endeauour in feare and trem-

bling to performe it.

Brethren, we are debters.) The Apostle, you see, inuolues himselfe in the same obligation, acknowledging that he is debter of that same service which hee requires of others. Our bleffed Saujour pronounces a fearefull woe vpon the Pharifes, because they layd heavie burthens you the people, and they themselves did not so much as touch them with the finger : the same woe abides those Preachers who require those dueties of the people, whereof they are not practifers themselues. A Preacher may in a good conscience require that thing of others, whereunto first of all he hath bound himselfe: as it is fayd of the Prince of Pastors, that first he began to doe, and then to preach. It becomes him (fayth Tertullian) that commends a thing to others, to purchase authority to his commendation, by practice of the fame thing himselfe, ne dicta factis deficientibus erabescant; left otherwise words without deeds be not able to hold vp their face, but forced to blush for shame: therefore also; fayd Bernard, Then shalt thou make thy voice powerful vnto others, if thou make it known that thou hast perswaded thy selfe of that whereof thou wouldest perswade others. Validior enim vox operis, quam oris, for the voyce of the worke is stronger then the voice of the word. Hee that is not a feruent Disciple of Iesus Christ, shall neuer be a faithfull Doctor of the Church of Christ and this for a warning for Preachers.

Preachers thould rractice that which they preach to others.

Acts 1. 1.

Tertul, de patientia.

Ber in Cant. fer. 59.

Caluin.

Debters

Chrift hach freed vs from all other fertuce that wee might be boud to his owne.

Rom. 3.28.

He is a servant of servants, who is not the servant of Christ sesus.

Ambrose.

Debters.) Of this it is euident, that the doctrine of grace proclaims not liberty to men to liue as they wil, but rather bindes them to live godly: there can bee no higher contempt done to the Lord than to turne his grace into wantonnesse. Certainly the iniquities of Pagans doe not halfe so much offend him as the licentiousnesse of bastard Christians, who will finne the more freely because Christ hath fuffered for finne: they heare that a man is not justified by good workes, and therefore being deceived by Sathans fophistric, they cease to doe well, not considering that good works must proue we are fanctified, and fanctification must proue that we are instified In the second verse the Apostle sayd, that Christ hath freed us from the Law of sinne, and here he fayth, that he hath made vs debters to righteousnesse: these are not contrary, they agree very well together, hee hath loosed vs from the service of all other Masters, that hee might binde vs the more straightly to serue himselfe.

And indeede if Christ command vs, as hee may, no other thing shall command vs beside him; otherwise, if we be not servants to him, we shall be slaves to every thing befide him. O quam multos dominos habet, qui vnum non habet? O how many Lords hath that man who hath not Christ to be his Lord? Affuredly there is nothing which will not vsurpe superiority ouer thee, who livest not as a bond seruant to Iefus Christ: either thy belly shal become thy God, and for a messe of pottage, with Esas, thou shalt sell thy birth-right and bleffing, or a wedge of gold shall become thy confidence, and thou shalt not care for gaine to lose a good conscience: or then some other vncouth lord, who hath no title to thee shall tyrannize ouer thee. Thus wee fee, that the Christian liberty we have by Christ, makes vs free from the seruitude of finne, as the Apostle teacheth vs, and not free to commit sinne, as the carnall Atheist conceines it.

But seeing wee are debters, let vs see with what bonds wee are bound: surely the obligations are many, by which

wee.

we are bound debters to the Lord; but specially now wee wil shortly consider these two, Creation and Redemption. It is a principle received among all men, that the fruit and vantage of a mans owne workmanship should redound to himselfe. Who planteth a Vineyard, and eates not of the fruite thereof? or who feedeth a flocke, and eates not of the milke of the flocke? No man begets sonnes and daughters, but he will be honoured of them: he that hyreth feruants, requires feruice of them, yea Balaam will bee offended if his Beast serue him not according to his pleasure: this is the measure wherewith men mete vnto themselues: what reason then is there, we should refuse to doe that dutie vnto the Lord, our Superiour, which wee craue to our selues from our inferiours? The Lord hath made vs, we made not our felues; his hand hath formed and shaped vs: the life we have we hold it of him; we cannot abide a moment longer in this house of our earthly Tabernacle than the Lord thinks expedient, his will makes the last day : yea, as we fayd before, all our necessary maintenance for this mortall life, is furnished out of his hand : feeing we our felues craue feruice of those to whom we give the smallest things, shal we not much more giue seruice vnto G O D, from whom wee receiue the greatest?

The other is the bond of Redemption: wherein we are to consider these three things: sirst, that we are bought; secondly, that we are sworne: thirdly, that we have receiued wages beforehand; all for this end, that wee should serve him. Yee are bought (sayth the Apostle) with a price, therefore gloriste God in your bodies, and in your spirits, for they are Gods. And againe, wee are redeemed, not with corruptible things, as gold and silver, from our vaine conversation; but with the precious blod of Christ, as of a Lambe unspotted and undefiled: we should not therfore live as servants of men, far lesse as servants of Sathan and sinne, but as servants of that Lord who hath redeemed vs. Of all sooles those are the greatest, who sell their life for the silly shadowes of sinfull

M

We are bound to doe God feruice by two great bands especially.

Creation. 2. Cor.9.7.

It is a shame that a man craues that of his inferiour, which he gives not to his superiour.

Redemption: here confider first, that wee are bought seruants.

1 Cor .9. 20.

1. Pet. 1.18.

That which cost Christ full dears, men fell good chespe.

pleafures,

Secondly, Sworne feruants.

Thirdly, wee haue received wages before hand for fer-nice to bee done.

Mal. 1.10.

pleasures, which Iesus Christ hath bought with the greatest price that euer was payed.

Not only are we bought to be Christs servants, but also we are sworne; for Baptisme, as on the part of God, it is a seale of the covenant of grace, to confirme that promise of remission of sins, which God hath made to vs in the blood of Iesus Christ: so on our part, it is a solemne resignation of our selves, and our service to the Lord, wherin we give vp our names to be enrolled among his souldiers and serviants, swearing, binding, and oblieging our selves to renounce the service of the divell, the World, and the Fleshe and this oath of resignation we have renved, so oft as wee have communicated at his holy Table. Whereof it is evident, that they who have given their names to Christ, and yet live licentiously, walking after the sless, are for-sworne Apostates, guilty of persidie and of soule apostasse and desertion from Iesus Christ.

And thirdly, not onely are we bought and fworne, but we have received wages & payment in hand; which should make vs ashamed, if we have so much as common honesty, to refuse service to the Lord, whose wages we have receiued already. It may be fayd to euery one of vs, which Malachie in the name of the Lord, spake to the Leuites of his time, Who among you shuts the dore of the Temple, or kindles a fire upon my Altar in vaine? and who among vs can stand vp and fay that hee hath done feruice to the Lord for nought? Consider it when ye will, for every piece of service ye have done to the Lord, yee have received wages more then ten times. Who hath called aright on his Name and hath not been heard? who hath given thankes for benefits received, and hath not found Gods benefits doubled ypon him? who hath given almes in the name of the Lord, and not found increase? I speak not now of rewards which God hath promised, I speake only of that we have received already: the least of Gods mercies shewed vpon vs already, doth far exceed al that service that we, poore wretches, have done vnto him: as therefore wee are content to receive the Lords pay, let vs neuer refuse to give the service of our bodies and

spirits vnto him.

But alas, is not this the common fin of this generation, to receive good things out of the hand of God, and with them to facrifice vnto other gods, to whom they owe no feruice at all? A horrible facriledge, a vile idolatry: for this the Lord complains of the Iewes, They have received my gold, and my silver, and made up Baal to themselves: and the same complaint stands against the prophanemen of this age. The couetous man, as riches increase, doth he not set his heart ypon them? though with his tongue he denie it, doth hee not fay within himselfe, that which lob protested he would neuer say to the wedge of Gold, Thou art my confidence? The glutton when he hath received from God abundance of wheat, oyle and wine, though he know the commandment, Be not filled with wine, wherein is excesse, but be filled with the Spirit; yet how oft takes he in superfluous drink, and spares not for love of it to grieve the Spirit, facrificing to his belly as vnto God, those things which binde him to doe seruice ynto the Lord? Thus, neither are the benefits of God returned to do honour vnto him from whom they come, but facrilegiously also abused to the making vp of Baal, or some other Idol abominable to God, for which it is most certain that the more wages these Atheists have received for doing service to God, which they never did, the more fearefull plagues and stripes from God shall be doubled vpon them.

Againe, we marke here, that there is a double debt lying vpon vs, the debt of finne, and the debt of obedience: we are freed of the one by an humble feeking and crauing of the remission thereof, through Iesus Christ; for the debt of sinne the Lord Iesus hath taught vs daily to seek Gods discharge, Lord forgine vs our debts: and indeed, as every day we contract some debt; so it is great wisedome by daily repentance to sue the discharge of it: for they who neglect to doe it, their debt multiplies ypon them, it stands vncan-

But many receiue that from the true God, which they returne not to him, but facrifice to I dols. Hof.2.8.

Ephef. 5. 18.

A double debt lying vpon vs: the one, the debt of sinne which we must seeke to be forgiuen; the other the debt of obedience, which we must seeke to performe.

celled in the register of God, written as it were with a pen of iron, or the point of a Diamond, and they shall at length be cast into that prison for non-payment, wherein will be weeping and gnashing of teeth for euer. But as for the debt of obedience, whereof the Apostle here speakes, wee cannot with a good coscience desire the Lord to discharge it, nor exempt vs from it; but we must in all humility craue grace of God, that we, being enriched by him, who of our selues are poore, may bee able in some measure to pay and performe it.

Athree-fold comfort for the goaly for the debt of obedience.

The Lord to whom we owe it, gives vs where with to pay it.

1. Chron. 29.14.

2

He accepts for a time part of

paiment.

The more wee pay of this debt, the more weg are able to pay.

Where if the weake children of God object and fay: How then can we but drowne in this debt, feeing no day of our life wee can pay to the Lord that debt of obedience which we owe vnto him? To this there is given a threefold comfort : first, the Lord dealeth with vs as a louing liberall man dealeth with his debter, who knoweth that hee hath nothing of his owne wherwith to pay him, and not willing to put him to shame, stops prinately into his hand that which publikely again he may give vnto him: fo the Lord convaies secret grace into the hearts of his children, wherby they are in some measure able to serue him: but as Dumid protested, so may we all, Whatsoever we give vnto the Lord, wee haue it of his owne hand. Secondly, the Lord our God is gracious, that hee is content to accept part of payment at our hand, till wee be able to doe better: if our faith bee but like a graine of Mustard-seede; yet if it bee true, the Lord wil not despise it; though our repentance be not perfect and absolute, though our prayers bee weake, though we cannot do the good that we would, yet the good that wee doe is accepted at his hands, through Iefus Christ. And thirdly, we have this comfort, that the more wee pay of this debt of obedience, the more wee are able to pay. In other debts it is not fo : for if the more be payed out by him that is indebted, the leffe remaines behind vnto himselfe: but here the more wee pay, the richer we are; the doing of one good worke of service vinto the Lord, makes

vs both more willing, and able to doe an other; the talents of spirituall graces being of that nature, that the more they are vsed, the more they are increased: and these should worke in vs a delight to pay that debt which we owe vnto the Lord.

Last of all, we marke vpon this word, that the good we do is debt and not merit. When one of your servants (faith Iefus) hath done that which he is commanded, will one of you give him thankes because hee hath done that which was commanded him? I beleeue not; he applieth the Parable to his disciples, and in them to vs all: so likewise, when you have done all those things which are commanded you, say that yee are unprofitable sernants. Our Sauiour commaunds vs plainely to doe well, but as plainely forbids all prefumptuous conceit of our merit, when we have done well. To speake against good workes is impiety, and to presume of the merits of our best works, is Antichtistian pride. No man led by the Spirit of Icfus, did cuer vie this word of merit; it is the proud speech of the Spirit of Antichrist: search the Scripture, and yee shall see that none of all those who spake by divine inspiration, did ever vseit: year the godly Fathers who have lived in dark and corrupt times, have alway abhorred it.

If a man could live (fayth Minarius) from the dayes of Adam to the end of the world, and fight never so strongly against Sathan, yet were hee not able to deserve so great a glory as is prepared for vs: how much lesse then are wee able to promerit it (that is his owne word) who so short a space are militant here vpon earth? Pratendat alter meritum, sustinere se dicat assus diei, ieiunare bis in Sabbatho, mihi adharere Deo bonum est; let another man (sayth Bernard) pretend merit, let him boast that he suffers the heat of the day, and that he sasts twise in the Sabboth; it is good for me to draw neere the Lord, and put my hope in him: Meritum enim meum miseratio Domini, non sum plane meriti inops, quamdiu ille miserationum non suerit: for my merit is Gods

Good works are debts, therfore not merits

Luke 17. 7. 8.9.

No pen man of the holy Ghost did ever vie the word merst.

The Fathers thought it finelled of prefumption.

Mac. hom. 5.

Bern in Pfal. qui habitat. Ser. 1.

In Cant. Ser.

Serm. 66.

De quadruplici debito.

Our life should declare whose servants and debters we are. Phil. verse 19.

Jam. 2.16. Mal.1.6.

An accusation of the carelesse Christians of our time.

Chrysoft. in

Mat.

mercy, I shal not altogether wat merits as long as he wants, not compassion. And againe, sufficit ad meritum scire quod non sufficiant merita, this is sufficient merit, to know that merits are not sufficient: this he makes more cleare in that Sermon of his, de quadruplici debito: wherein hee declares how man is so many wayes debter to the Lord, that he can not doe that which he ought, why then shall any man say that he hath done enough, cum nec millissima, imo nec minima parti debitorum suorum valeat respondere, seeing he is not able to answer the thousand part, no, not the least part of that debt which he oweth vnto God?

To line.) We have heard that we are debters: now have

wee to fee wherein we are debt-bound. Wee owe to the Lord not onely those things which are ours, but (as fayth Paul to Philemon) we owe him our felues also. Euery mans life must declare who it is whom hee acknowledgeth for a Superiour, and vnto whom he submitteth himselfe a debter. Shew mee (fayth Saint lames) thy Faith by thy workes: Thew me (fayth Malachy) thy Father by thy Sonnely reuerence toward him; let me know thy mafter by thy obedience, and the attendance thou givest him. As Cafars money is discerned by his image and superscription, so the Christian is knowne by his conversation: he walkes after the Spirit, and by his deedes more then by his words, hee disclaymeth the gouernment of the flesh. But surely as Chryfostome complained of bastard professors in his time; fo may we in our time of many to whom we are ambaffadours in Christs name, wee haue more then cause to feare. we have bestowed labor vpon you in vaine: for, I pray you, what part of your lives gives sentence for you, and proues that ye are Christians? shal we judge by the place which ye delight most to frequent? are there not many among you, oftner in the Tauerne then in the Temple, filling your bellies intemperately at that same time, wherein the Sons and Daughters of the living God are gathered together into their Fathers house, to bee refreshed with his heavenly Manna &

Manna? shall we iudge you by your garment? do they not in many of you declare the vanity of your minds? if we estimate you according to your companions, what shall we thinke, but that ye are such as those are with whom ye delight to refort? ye fit in the feat of scorners; if thou seeft a theefe, thou runft with him, & art partaker with the adulterers. If we try you by your language, ye shall be found vncircumcifed Philistims, and not holy Israelites: for ye haue learned to speak the language of Ashdod; ye speak (as Micah coplained of the wicked in his time) out of the corruption of your foule, making your throat an open sepulcher, yee fend out the stinking breath of your inward abominations, by your euil and vncleane speaches, ye corrupt the mindes of the hearers. And thus feeing every part of your life giues sentece against you, as a cloud of many witnesses testifying that ye are vncleane; what have ye to speake for you, to proue that ye are Christians? shall your naked word be sufficient to do it? no certainly, for against it the Lord Iesus hath made exception before hand, Not every one that fayth, Lord, Lord, shal enter into my kingdom, your works must be your witnesses, and your deeds must declare who it is to whom ye acknowledge your felues feruants and debters.

Not to the flesh. Sometime the flesh signifieth the bodie, and in that sense we are debtors vnto it: for the couenant (sayth Bernard) which the Lord hath bound vp betweene the soule and the body, is not to be broke at our will, but at the Lords will; and in the meane time we are bound to noursh it: but the sless heere is put for the sinfull lusts of the sless, and so are we no debtors vnto it: Take no thought for the flesh, to fulfill the sinfull lusts thereof. But alas, the corruption of our nature is so great, that without great circumspection we cannot nourish the bodie, vnlesse we also nourish sinne in the body: many, vnder pretence of doing duty to the one, saile in the other; so they pamper the body, that they quench the Spirit; ouercome with gluttony, they are not able to pray. We are, with the godly, to keep a meane

M 4

Pfal. 50.

Neh. 13.26. Micah.7.3.

Math. 7.21.

It is a difficult thing to to nourish the body, that wee nourish not fin in the body.

Rom, 13.14.

betweene

Discipline whereby wee beate downe the body, would neither be too strait, nor too re-miss.

Ephra, Syr.

lib.1.cap.9.

But most men faile, in excelfine pampering the body.

Many Lords
fleming for fuperioritie ouer
man,& to have
man their feruant.

betweene these two extremities: as a ship if it be ouerladed is easily ouerwhelmed by the water, or if it be too light and not ballassed, is easily driven out of the due course by the winde: as a horse if he be hungred cannot serue his master, or if fed aboue measure waxes infolent, and kickes against his rider, so is it with the body; neither would it be so weakned that it be not able to performe the works of Christian duty; neither yet so pampred, that it become a burthen to the soule, and an impediment to spirituall exercises. But in this age wee need not greatly to admonish men of the one extremity; the debt men owes vnto their bodies, is payd with a large measure, and running ouer, it is not onely ferued to necessity, but so overcharged with superfluitie, that oftentimes it loathes and abhors those aliements, by which it lives; the foule in the meane time put to a fober dyet, left famished, without any morfell of heavenly bread, whereby it should be refreshed and strengthened: whereof it comes that the lusts of the flesh waxe strong, and the life of the spirit wonderfully decayes.

Though the other member of the opposition bee not here exprest, yet it followes necessarily, we are debtors to the Spirit. And we may gather of these words, how there are fundry Lords striuing for the superiority of man. The World with her pleasures allures man to follow her, but pretend what she wil, in truth, her word is decipia. The flesh would have man a servant to her lusts, shee wants not her baytes wherewith to beguile him; but in truth, her word is inficiam. Sathan, frongest of the three vsurpers, claymes fuperiority ouer man, he craues that man should fall down and worship him; hee wants not promises enow, faire in show, but in truth, his word is interficiam. Iesus Christour lawfull Lord, he also cals upon vs, and exhorts vs to serue him, he hath life in the one hand, durable riches and honour in the other; and in truth, his word is reficiam, I will refresh you. Now in this strife to whom shall we yeeld our selues, but vnto him who cries reficiam? Let ys therefore say with

Danid.

David, O Lord, no wight can make title to me but onely thou : all others that exact any service of vs, are but vncouth Lords, to who we are not obligged, they are but Tyrants, striuing to oppresse vs: Certant in me, de meipso, cuius potissimum esse videar, they strine (faith Bernard) within me, about me, to which of them chiefly I should seeme to appertaine: but, O Lord Iefus, I am thine; I have no king but thou: come therefore and raigne in me, and remoue these offences out of thy kingdome: happy are they who can fo render themfelues to the Lord, for in the houre of death, what is it that men craue more, then that the Lord Iefus should acknowledge them for his? Who will not in that houre begge that mercie at the hands of God, Lordreceine my (pirit? but affirredly, if thou yeeld it not to him in life when he requires it, he shall not receive it from thee in death, when thou wouldest tender it to him. The Lord grant, that in our whole liues wee may acknowledge our felues as debtors of daily feruice vnto him, fo shall the Lord in death welcome vs, as his faithfull feruants, and receive vs into his reft.

Pfal. 119. 94. But forfaking the reft, wee should yeeld our selves feruants to Christ and why?

VERSE 13. For if yee liese after the flesh, yee shall dye, but if yee mortifie the deedes of the bodie by the Spirit, ye Shall line.



HIS word of the Lord pronounceth before hand vpon you who live after the flesh a con-T demnatory sentence, Te shall dye: which how euer ye esteem to be light when you heare it, yet ye shal find it heavy whe it shal be execu-

ted vpon you. To you again who mortifie the deeds of the body, by the Spirit, there is here pronounced an absoluatory sentence, Te shall line: which in the end shall yeeld you comfort, surpassing all that the pleasures of sin, or gaine of vngodlinesse can afford vnto you. As that Cherubin therfore stood in the entry of Paradise with the blade of a shaThe Apostle Stands here as a mellenger of mercy with a fword in his mouth to terrifie men from the way of death.

Gen: 3.24.

king

Not like that Cherubin, a Minister of instice, to hold Adam out of Paradise.

Eze. 18. 32.

Both the word and deede of the Lord declare, that he craues not the death of a finner.

That the Spirit of God vfeth threatnings, is an argument of our rebellious nature.

The Word flould be yied as milke to fome, as falt to others.

king fword, to keepe Adam from the way of the Tree of life: so the Apostle stands here between vs and death, with a sentence like a two-edged sword in his mouth, to keepe the sonnes of Adam, as farre as hee can, from the way of death: the one stood as a Minister of Gods iustice, the other stands as a messenger of mercy. The Lord hath sworne by himselfe; As I line, I desire not the death of a sinner, but that he should returne and line: he instifies his word by deed, in that in all ages of the world he hath fent out messengers to warne them to goe by the way of death : fo that now, if any man perish, it is, because he stops his eares at the warning of the Watch-man of GoD: for thou canst not fay, but Mofes and the Prophets, IESVS CHRIST and his Apostles and Preachers, have met thee in the way of thy fin, and warned thee many a time by the word of the Lord, that if thou walke on that way, thou shalt assuredly dye, where thou passing by them all, rushest headlong after the lusts of thy flesh, and so thou perishest, and thy bloud shall be vpon thine owne head.

As the Apostle to the preceding exhortation annexed an argument, a debito, from that which we are bound to do; fo now hee subjoynes another argument, partly a damno, from the losse wee incurre if we doe it not, in these words, If yee line after the flesh, yee shall dye; and partly, a commodo, from the vantage we shall reape if we do it, in these words, If yee mortifie the deedes of the body by the Spirit, yee shall line. If wee were fuch men as wee should be, the former exhortation taken from honesty and dutie, were sufficient to moue vs, but in that the Spirit of God doth also threaten vs with death, is an enident argument of the forward rebellion of our nature. The Word of God is compared not onely to milke, but also to falt : wee have need of the one because of our infancy, that being nourished therewith we may grow: and because of our corruption, we have need to be seasoned with the other: to both these ends should Preachers vlethe Word of GoD, to some, as milke, for their

nourish

nourishment; to others, as salt for amendment.

But these are the times fore-told by the Apostle, wherin the itching eares of men cannot abide wholfome doctrine, They hate him that rebukes in the gate; as Achab hated Micaiah to the death, because he prophecied no good vnto him; that is he spake not according to his phantasie, but warned him faithfully of the judgement which afterward came youn him: fo the hearers of our time can abide no Teachers, but fuch as are after their owne lufts; but alas, they are foolish, for are not my words good to him that walkes uprightly (faith the Lord.) Adnersarius est nobis, quamdin sumus & ipsi nobis, quamdiu tu tibi inimicus es, inimicum habebis sermonem Dei; The Word of God is an aduersary to none, but such as are aduersaries to themselues; neither doth it condemne any, but fuch as affuredly shall be condemned of the Lord, vnleffe they repent. Stop thine eare as thou wilt from hearing of the threatnings of the Word, yet shalt thou not ftop that judgement, which the Word hath threatned against thee. There is a crie that will come at mid-night, and will waken the dead, but bleffed are they who in time are wakened out of the fleep of their finnes, by the cryes of the Watch-men of God, for vndoubtedly a fearefull and painefull confumption shall torment them for euer; who now cannot fuffer that the falt of the Word should bite their fores to cure them.

The opposition made here by the Apostle, warnes vs that a necessity lyeth vpon vs to mortifie our sinfull lusts, it stands vpon our lines , ynlesse wee flay sinne, sinne shall not faile to flay vs. It is like a Serpent in our bosome, which eannot liue, but by fucking out that bloud wherby we liue: here is a wholesome preservative against sinne, if at every occasion we should carry in our minde, wee would make no doubt to put finne to the death, that our selues might liue. For alas, what pittifull folly is this? we hate them that pursue our bodily life, wee eschew them by all bodily means, we have the oppressors that spoile vs of our worldly temp. fer. 29. goods:

But now men cannot abide the rebuke of Gods word.

2. Tim. 4. 3. Amos 5.10. 1. King. 22.8

Micab.2.7 Aug. Ser. I.

Zach. 7. 11

Either we must flay fin, or fin shal slay vs.

August, de

Every fin is to vs the forbidden Tree.

Men feek on it that fruite which they shall not finde, and finde on it that fruite which they would not haue.

Great wisdom to discerne betweene the deecit of sin, and fruit of sinne.

Sinfull luffs compared to the streame of lordan. goods: onely wee cannot hate Sathan to the death, who teckes by finne to spoyle vs of eternall life.

That same Commandement which was given to Adam and Euah, If ye eate of the forbidden Tree, yee shall die, is in effeet here given to vs.all: If ye line after the flesh, ye shall die; let vs not make an exception where God hath made none: every finne to vs is that forbidden Tree to Adam, if wee meddle with it, we shal find no better fruit then that which Adam found on it before vs; there is a fruit which man feeks vpon the Tree of finne, and he shall not find it, to wit, profit, or pleasure; and there is another fruit which God hath threatned, and Sathan faith, it growes not on the Tree of finne, but man affuredly shall finde it. Bitter death growes vpon the pleasant Tree of fin: For the wages of fin is death: albeit there came no word from the Lord to teach this, former experience may confirme it: for what fruit haue we this day of all our former fins, but a guiltie confcience which breeds vs much terrour, accusing thoughts, and anguish of Spirit?

It is therefore a point of great wisdome, to discerne between the deceit of finne, and fruit of fin: before the action, Sin is Inimicus blandiens, a flattering and laughing enemy: in the action, it is dulce venenu, sweet poyson; but after the action, it is Scorpio pungens, a pricking and biting Serpent. Hee that would rightly discerne the face of sinne, when it stands before him to tempt him, let him looke backe to the taile of a finne which he hath committed alreadie, and of the sting which that sin hath left behinde it; let him learne to beware of the fmieling countenance of the other, which wil no lesse wound him the second time vnto death, if so be he embrace it. Most properly may the pleasure of sinne bee compared to the streame of the river Iordan, which carrieth away the fish swimming and playing in it, delighted with fuch pleasures as are agreeable to their kind, even til it devolue them into the falt fea, where incotinently they dy: euen so in the wicked, inordinate concupiscence is as a forciforcible streame which carryeth away with it impenitent men, playing and delighting themselues in their lusts, till at length they fall into that lake which burneth with fire and brimstone, out of the which there is no redemption for them.

The perishing pleasures of sinne are payed home with euerlasting perdition, it is done in a moment, but when it is finished, it bringeth out death, and breedes the Worme that will neuer dye: paruum ad horam peccatum, longana autem est ex eo, & aterna verecundia: it is the deuouring Locust of the bottomless pit, which hath haire like a woman, teeth like a Lyon, and a tayle like a Scorpion: miserable are they who are blinded with it; they may sleepe in their sinne, but their damnation sleepes not: though their heads bee layd downe, like the Kine of Bashan, to drinke iniquity like water, yet their judgement is not farre off, and they are but like voto Oxen see for the slaughter.

We perceive here further, that every mans flate and condition in this life, is a prediction of that state and condition which abides him when this life is gone; Hee that fowerh to the flesh, of the flesh shall reape corruption: but hee that someth to the Spirit, shall reape immortalitie and life. As no man commeth either to a Palace, or a prison, but by the entry thereof, so no man goeth either to heauen or hell, but by the way therof. A wicked life is as a thorow way to that prison and place of darknesse, hee who goes on in it without returning, Thall out of all doubt, when hee hath paffed the path-way, enter into the prison: and a godly life is the very way to Heauen; he that walkes in it, perseuering to the end, shall enter at last into that Palace of glorie, which is the Paradice of God. Salomon fayth, that where the tree fals there it lyes: and experience teacheth vs, that it falls to that fide on which the branches thereof grow thickest: if the greatest growth of our affections and actions spring out after the Spirit, out of doubt we shall fall to the right hand, and shall be bleffed; but if otherwise thy affections

And to the locusts with wo mans haire, ly ons teeth, scor pions taile.

Basil.in verb. Mos. attende tibi.

Cyril.catec. 2

2. Pet. 2.3.

Gal. 6. 8.

This life is a thorowway, or middle paffage, either to heaven or hell,

Ecclef. 11.3.

grow

They who live in finne, are dead, and yet a worfe death abides them in hell.

The least degree of their punishment shall be a fearefull famine of all worldly comforts.

Hoel. 1.12.

Reue. 18.14.

Why that second death is called a wrath, and a wrath to

come.

grow downeward, and thou walk after the flesh, then assuredly thou shalt fall to the left hand, and dye in sinne under the curse of God.

But seeing they who walk after the flesh are dead already, how fayth the Apostle, They shall dye? To this I anfwere, both are true, presently they are dead, and yet a more fearefull death abides them. That they who liue in their fins are dead already, we shewed before: for fin is that vnto the foule of man, which Fire and Water are to the body; that is to fay, an vnkindly Element, in the which it cannot line: but certainly a more fearefull death abides them, which the Spirit of God calles the second death, wherein they shall not onely live deprived of life, wanting all sense; yea, and all hope of the mercy of God, but shall also feele the full measure of his wrath due to their sinnes powred out vpon them. Now albeit they be dead in fin, and depriued of the fauour of the Creator, yet the vaine comforts of the creatures doe so bewitch and blinde them, that they know not how wretched and miserable they are: but when the last fentence of damnation shall bee pronounced vpon them. they shall not onely be banished from the presence of God into euerlasting perdition, where the fire of the Lords indignatio shall perpetually torment them, but also the comfort of all Gods creatures which now they have shall forfake them. The least degree of their punishment shall be a fearefull famine of worldly comforts: The Pomegranat tree, the Palme Tree, the Apple tree, shall wither. The Apples after which now their soule lusteth, shall depart from them, they shall finde none of them : yea, if a cup full of colde water might comfort them, it shall not be given vnto them: Thus you fee how they are dead, and yet a more fearefull death abideth them.

Therefore the Spirit of God, to expresse the searefulnes of that second death, he calleth it a wrath, and gives it these two titles: first, he calleth it a wrath prepared by God. Salomon saith, The wrath of a king is the messenger of death.

What

What then shall we say of the wrath of God? Secondly, he cals it a wrath to come, to teach vs that it farre exceeds all that wrath that we hauc heard or seen: the drowning of the originall world, the burning of Sodom, a great wrath, but nothing comparable to the wrath which is to come.

Besides this, both the place, the vniuersality, and the eternity of their punishment serues to let vs see, if we looke to them, how horrible this death is which here is threatned against them who live after the flesh. As for the place, it is called the winepresse of the wrath of God, the lake that burnes with fire and brimstone, Tophet prepared of old, deepe and large, the breath of the Lord, like a river of brimstone, doth kindle it. It is that great deepe which the damned spirits themselues abhorre, they know it to be the place appointed for their torment, al that they craue, was onely that the Lord would not fend them thither to be tormented before the time. It is called ADES, a place wherein is no light to see: therfore Inde called it blacknesse of darkenesse; and our Saujour called it vtter darkenesse: there is in it a burning fire, but without light, a gnawing worme without rest. Saint Peter cals it a prison, and our Sauiour cals it Gehenna, for the horrible scrieches of them who are burnt in it, and the vile and flinking filthinesse wherewith it is replenished.

And as for the vniuerfality of their paine. It is certaine, that as enery thing in them finned, so every thing in them shall be punished. No power of their soule, no member of their body shall be free from that wrath: Surely it should astonish manto consider this, for if now any one of Gods ordinary plagues inslicted upon any one member of the body be so insufferable, how intolerable will that paine be? he who is now pained with the tooth-ach, takes some comfort when he sees another tormented with the collick, and hee also if he see another burnt up with Anthonies sire, beares his owne crosse the more patiently, because he sees a greater laid upon another. No man in this life sufferethall things; one cryeth with the Shunamites son, for excel-

The place of the damned showes the greatnesse of their sudgement.

Revel. 21.8.

Esa. 30. 33.

Jude ver. 6. Mar. 6.48. 1 Pet.3-19. Mat.5.22.

The vniuerfalitie of it: Nothing in man shall be without paine, and all Gods plagues shall concurre to punish him.

fiue:

fine dolour, alas my head, my head: another with Antiochus, my belly: the third with Afa, my feete, my feete: but what are all these comparable to that paine wherein head, and belly, and feete; yea, the whole man shall be racked upon the torments of Gods wrath, and that not with one plague onely, but with mannifold: for, as all the waters of the earth runne into the great Ocean, so all the plagues of God shall concurre and meete together in hell, for the punishment of the damned.

The eternitie

But yet the eternitic of that paine doth still increase the horror thereof, there shall be no end of their punishment, their fire shall neuer be quenched, their worme shall neuer dye, they shall seeke death as a benefit, and shall not find it. The fire of Sodom was ended in a day; the deluge of water that drowned the original world, lasted but a yeere; the famine that plagued Ægypt, lasted but seuen yeeres; the captiuitie of Israel was ended in seuenty yeres: but this wrath of God vpon the damned shall endure for euer and euer. Thus we se what an horrible death the Apostle threatneth here, while he saith, If yee line after the sless, yee shall dye. The Lord give vs wise and vnderstanding hearts, that wee may ponder it according to the waight thereof, and it may be to vs a lively voyce of God, to provoke vs to slee from that searefull wrath which is to come.

In the most regenerate there is some thing that needs to be mortified. But if yee mortifie. &c.) Here followes the other member of the argument, taken from the great vantage we receyue by mortifying the lusts of the body, if wee doe so wee shall live. Here also we have first to consider, that albeit the Apostle affirmed before, ver. 9. that these godly Romans were not in the slesh, yet now he exhorts them to a further mortification of the lusts of the slesh, which were superfluous, if there were nothing in them that needed to be mortified: then we see clearely, which we may also feele in our selves, that so long as wee sue in the body, there is ever some remanent life of sinne, which we have neede to mortifie and put out. In this battell we must fight without intermission,

till we have gotten the victory: for who can fay that hee hath in such fort cut away his superfluities, that there remaines nothing in him which hath neede of reforming? believe me, when they are cut off, they spring, when they are chased away, they returne, when they are once quenched, they kindle again; except thou dissemble, thou shalt alway find within thy selfe somthing that hath need to be subdued. There is nothing harder (saith Cyrill) than the Rocke, yet in the seames & clists therof the noysome weed fasteneth her root, and springs out: and albeit there be no man in the world stronger than a Christian, yet is he oftentimes buffeted by Sathan; and sinne, which hath sastened her roote in him, sends out her inordinate motions and affections, against which he hath need to fight continually.

But heere it is inquired, how doth the Apostle require this of them, that they should mortifie their lusts? lyeth it in the power of man to do it? To this I answere, first, that as man gaue life to finne, fo is he bound to put out the life thereof vpon no lesse paine then condemnation, & therefore justly is it required of him. Secondly, these same good workes which the Lord workes in vs, he is content to afscribe them to vs, and calls them ours, Of our selues, wee must say with the Apostle, We are not sufficient of our selves to thinke so much as a good thought; our sufficiency is of God, and it is he who worketh in vs both the will and the deed. fo he works in vs, that he makes vs through his grace willing workers with him: through him that strengthens vs we are able to doe all things, and therefore the praise of all the good wee can doe, should be ascribed vnto Gop. When David had offered to God aboundance of filuer and gold and other mettals which he had prepared for the house of God, hee concludes in the humility of his heart, What am I, O Lord, and what is my people, that wee should be able to suffer willingly after this fort? for all things come of thee, and of thine owne hand have wee ginen thee. But much more whenwee doe any worke of fanctification, for the building

For out of the flony rocke fpring noysome veeds.

Cyril.

That which God works in vs,he calls is our worke,

Pink 2.12.
Therefore we should be humble and give God the glory.

1. Chro. 1.14.

of our sclues vp into a spiritual Temple to the Lord our God, we may say: O Lord, all the good we can do, is of thee, and of thine owne hand we have given back vnto thee, for except thou, Lord, hadst given vnto vs grace, wee should never have given to thee obedience.

Presumptuous opinion of merit danned.

Aug.de verb. Apost. ser. 2.

1. Cor. 15.10

Aug. hom.14

Aug.de verb. Apost. serm.

A triall of our Mortification.

Let therefore the presumptuous conceit of merit, yet againe, be farre from vs, feeing the good which wee doe is debt, and is done also by the Spirit of the Lordin vs, let vs referue the glory thereof vnto him. Quare dona mea, non merita tua, quia si ego quererem merita tua, non venires ad dona mea: Seeke my gifts (layth Augustine, speaking in the name of the Lord) not thy merits, for if I should seeke thy merits, thou shouldest neuer be partaker of my gifts. When the Apostle S. Paul had reckoned out, how he had laboured more aboundantly in the worke of the Ministery, then all the rest of the Apostles, he subioynes, as it were, by correction, yet not I, but the grace of God in mee: teaching vs, when wee haue done all the good wee can to be humble in our sclues, and give the glory to God: if hee promise vs a crowne, nihil coronat nisi dona sua, he crownes no other thing but his owne gifts: if by promise he bindes himselfe a debter vnto vs to giue vs a reward, Debitor factus est nobis, non aliquid à nobis accipiendo, sed quod ille placuit promittendo, He is become a debtor vnto vs, not by receiving any thing from vs, but by promifing freely to vs that which pleafed him: and therefore, when we are exhorted to mortifie the deeds of the body by the Spirit, let vs first turne this and the like of these precepts into prayers, that the Lord would enable vs by grace to do that which he commands vs, and then when in some measure wee have done it, that we returne the prayie and glory to the Lord.

Mortifie, &c.) Seeing the first part of our sanctification is called mortification, we are to consider how in this word there lurkes a rule, whereby euery man may try how farre forth he hath profited in sanctification, wee see by experience, that the necrer a man draws to death, the lesse motion

is in him, but after hee is once dead, hee moues not at all; present him pleasant obiects, they delight him not, praise him, yet he is not puffed vp, speake euill of him, yet hee is not offended: euen fo is it with the spiritual man, the greater progresse he makes in sanctification, the motions of fin are euer the weaker in him, the pleasures of the world moue him not, as they were wont, if thou praise him, the breath of thy mouth cannot lift him vp, if thou offend him, the more he is mortified, the leffe he is grieved. As a man (fayth Ba-(1) being dead, is separate from those with whom hee was conversant before, so he who is mortified, is instantly fundred in his affections from those who before were his familiar companions in finne: yea, those actions wherein he de. lighted before, are a grief vnto him now, it is a vexation of his foule to heare and fee the vnrighteous deeds of the wicked, which were wont to bee vnto him the matter of his sport and laughter.

Therfore doth he wish, and so should we, that we might alwayes dye this kind of death, Fælix mors que alienum facit hominem ab hoc faculo; Certainly it is a happy death which alienates, and turnes away the heart of man from the loue of this world. Bona mors, quippe vitam non aufert, sed transfert in melius, for it is a good kinde of death, which doth not take life away, but changes it into a better. But alas! how farre are wee from this spirituall disposition? doth not the angry countenance of one in worldly authority terrifie vs? the disdainefull words of men, do they not put vs out of the flate of patience?if the world flatter vs, are we not puft vp? if the frowne vpon vs, are we not cast downe? and this our. great weaknesse proceeds onely from the strength of fin in vs: this lets vs fee what cause we have to be humbled, confidering that having lived long in this time of grace, yet haue we profited little in the mortification of our finnefull Justs and affections.

Againe, out of this same word of Mortification, wee learne that the worke of our sanctification, is a worke of Death to finne takes not life away but reftores it.

N 2

diffi-

difficulty, not accomplished without labour, paine, and

Sanctification is a worke of difficulty, for it is a birth, a death, a circumcilion,&c.

dolour, for it receives these three names, as to be called, Mortification, Regeneration, & Circumcifion. As no birth, no death, no cutting of the flesh can be without dolour and forrow; fo the conversion of a sinner is not wrought without inward paine and forrow. The Infant that hath layd but nine moneths in the wombe of the mother, is not deliuered without great paine, suppose she conceiued it with pleasure: and shalt thou thinke to part with sinne, which in thee was conceived with thee, & which fince so often thou hast nourished with pleasure, and not to proue the dolours of the New-birth? No affuredly. In the work of mans conuersion, there is the contrite spirit, the humble heart, the mourning weede, the melting eye, the pale countenance, the voice of lamentation; let no such as feele them, if they finde therewith a fundring of their affections from their old fins, be troubled; for these are but the dolours of their new-birth; and for others who know not these inward bumiliations and wreftlings of the children of God, they have suft cause to suspect themselves, that they have not so much as the beginning of Mortification, Regeneration, and spirituall Circumcision. By the (pirit.) Nature will not deftroy our finfull lufts.

they are mortified by the Spirit of Christ, and therefore we are to nourish and entertaine this Spirit, by the meanes before prescribed. As those beasts wich were sacrificed to God under the Law, were first slain by the knife of the Leuite, and then offered to God vpon the Altar; so the Lord Iefus must mortifie our affections by the power of his word and Spirit, before they can be presented acceptable sacrifi-

ces to the Lord our God.

Tee shall line.) As I spake of death which is threatned, so speake I of life here promised : this temporall life cannot bee the recompence of rightcousnesse; for it is common both to the Godly and the wicked. If in this life onely we had hope, of all men we were the most miserable; but this life here promised:

The knife by which beaftly lufts are flaine to be facrificcd.

Mac. bom. 1.

Temporall life is not the recompence of righteoufnelle, and why? 1. (or.15.19 promised is eternall life, the beginning whereof presently we enjoy by the Spirit of our Lord, who hath quickned vs, so that we may say, Now I line, yet not I, but Christ Iesus lineth in mee, the accomplishment thereof we looke for hereafter. Thus hath the Apostle set before vs, both life and death; he hath shewed vs the way how we must eschew the one, and attaine to the other: The Lord grant that according to his counsell we may make choyse of the best.

Gal. 2, 20.

VERSE 14. For as many as are led by the Spirit of God, are the sonnes of God.



N this Verse the Apostle subioynes a confirmation of his preceding argument: in the last part thereof he hath sayd, If yee mortissic the deedes of the body by the Spirit, yee shall line: now he proues it. They who mortisse the deedes of the body by the Spirit: or they who are led by the spirit of

God, (for these phrases are equivalent) are the sonnes of God, therefore they must live; the necessity of the consequence is evident of that which followeth; the Sonnes of God are the Heyres of God, heyres annexed with Iesus Christ, and the heritage wherunto they are borne is eternall life, therefore of

necessitie they must live.

Here first we have to consider what action and operation of the Spirit this is, which distinguishesh the Sonnes of God from other men. The operations of the Spirit are divers; he hath an universall operation, by which he works in all his creatures, conserving, leading, and directing them to his owne determined ends, for in him everiething that is, hath the being, living, and moving: as every creature is made by God, so is it ruled and led by the Spirit according to his appointment.

Hee hath againe a more speciall operation in man, and

He proves the last part of his preceding argument,

The operation of the Spirit is either vniuer-fall, extending to all his creatures:

N 3

Or special, and that is manifolde.

Exod. 31.

Cunning working of Artifices is of him.

Exod. 28.2.

Gifts of gouernment are of him.

Prophecying and preaching are also of him. Num. 24.1.
1. Cor. 12.

And these formerare common to the wicked, but he hath a singular operation the godly, whom he leads.

Monendo:
By informing their mindes,

this also divers: for first, all skilfull and cunning working of Artificers is a certaine operation of the Spirit: therefore is it that Bezaleel is fayd to be filled with the Spirit of God, and those cunning men to whom the Lord directs Moses for the making of Aarons holy garments glorious and beautifull, are fayd there to bee filled of the Lord by the Spirit of wisedome: but this is not his operation whereby the sonnes of God are discerned. Secondly, all gifts of gouernment are of the operation of the Spirit: in this sense it is fayd, that the Spirit of the Lord came youn Saul, when of a common man, God made him a kingly man, meete for gouernment; and so also God tooke off the Spirit which was vpon Moses, and communicated it to the seventie Elders. Thirdly, prophecying and preaching is an operation of the Spirit; therefore fayth Mofes of Balaam, when hee prophecyed, that the Spirit of God came upon him: and the Apostle teacheth vs, that there are dinersities of gifts, but one and the same Lord; diversitie of administrations, but the same spirit; dinersitie of operations, but God is the same, who workes all in all: for to one is given by the spirit, the word of wisedome, to another the word of knowledge, to another the gift of healing, to another the operation of great workes, but none of these are the operations whereby the Sonnes of God are to be differned; feeing all these he workes also in the wicked.

Wee are therefore more particularly to consider how is it that the Spirit leades the Sonnes of God: the ancient Fathers expresse it in two words, hee leades vs monendo & mouendo, that is, by informing our minds with his admonitions; and inclining our harts with his motions: for the holy Spirit leads vs not like vnto blind men, who are led by their guide a way which they know not themselves, but hee opens our eyes, and lets vs see a farre off our heavenly Canaan, and Ierusalem which is aboue; for he that never sawe the Lord, how can he follow him? or how can hee forsake the dung of the earth, who hath no eyes to discerne those

excel-

excellent things which are aboue? This illumination of our minde, is the first beginning of our saluation; therefore the Apostle praying for the Ephesians, craues, that the Lord would lighten the eyes of their understanding, that they might know the hope of their calling, and the riches of that glorious inheritance prepared for the Saints. He prayeth also for the Philippians, that they may abound more and more inknowledge, and in all indgement, whereby they may discerne things that are excellent. And for the Colossians, that they may be filled with the knowledge of the will of God, and of spirituall understanding, teaching vs also to remember it in all our prayers, as a most ne-

ceffary petition.

And after that the Spirit of God hath opened the eyes of his children, and carried them yp with Moses to the top of Tifeah, that is, by heavenly contemplation given them fome fight of Canaan, then hee also moueth their hearts. making them cheerefull, willing, and resolute to walke toward it, for he drawes vs not against our wils, but makes vs willing to follow him. It is true, he gives also to the wicked some taste of the joyes of the life to come, but hee changeth not their hearts; they have some new fights of it, butretaine their old affections, they like it also, but will not redecme it so deare (as they thinke) as with the losse of their carnall pleasures in this life: but to the godly with the new minde, he gives them also a new heart, hee inflames them with fo feruenta loue of those things which he had letten them see, that they are content to renounce the world, and accounteth her best things to bee but dung, fo they may obtaine the Lord Iesus, and be made partakers of the high prise of the calling of the Saints of God.

And beside this, he doth in such fort conduct vs, that he remones every impediment out of the way which may hinder vs: when he carried his people Israel by his strength to his holy habitation, O what impediments were in the way! the red Sea, the vaste Wildernesse, the river Iordan; Pharaohs horse-men and chariots pursue them behinde, to draw

Ephe. 1. 18.

Mouendo: By alluring their hearts,

By remouing all impedimers out of the way which may hinder vs to follow him.

them

Comfort.

The beginning progresse and perfection of our faluation is from him.

Heb. 12. 2.

In that we can not walk without a guide, we are warned that we are but babes. Act. 8, 20.21.

them backe againe; feuen mighty nations of the Canaanites are gathered before them, to refift and hold them out of Canaan, but the Shepheard and leader of Ifrael steps ouer all these impediments, as if they had not beene in the way, and places his people in the mountaine of his inheritance: andafterward when he concluded to bring his people from Babel homeward to Canaan, he prepared a way for them in the Wildernes, he commanded the mountains to be made low, and the valleys to be exalted, he commanded the crooked to be ffraight, and the rough places to become plaine, and it was fo. This is for our comfort, the Lord, who hath taken vs by the hand to leade vs into his holy habitation, shall remove all impediments that are beforevs; though Sathan, like a Lyon spoyled of his prey, fnatch after vs, though he double his tentations vpon vs, and with manifold afflictions compasse vs, though terrible death and the horrible grave stand before vs, threatning to swallow vs by the way, yet shall we see the goodnes of the Lord in the land of the living, and over all our enemies shall be more then conquerours, through him that loued vs, and hath taken vs into his owne hand, to lead vs to that inheritance which he hath prepared for vs.

For it is manifest, that both the beginning, progresse, and perfection of our faluation is ascribed to the spirit of God in holy Scriptures: when we were dead in sin he quickned vs; when hee had quickened vs, he gouernes and leads vs, and worketh continually in vs till he perfect vs. Thus is he the author and the sinisher of our faith, and all the glory of our saluation is his: as wee cannot begin to doe well without him, so we cannot continue in well doing without him: if he lead vs not, we wander from him, and weary our selues

in the way of iniquitie.

It should serue to humble vs, that we are pointed out here to be but babes and children, such as cannot goe by our selues, vnlesse we be led by another. As the Eunuch answered Philip, when he asked, Vnderstand st thou what thou

readest?

readest? How can I (fayth he) understand without a guide? so may we answere the Lord when he commands vs to walke in his way; How can we, O Lord, that are but children and new borne Babes, walke in thy way without a guide? It is a point of good religion, to turne the Lords precepts into prayers: Send out, Lord, thy light and thy truth, let them leade. me, let them bring me into thine holy Mountaine, and to thy Tabernacles. Let thy good Spirit lead me unto the land of righteoufresse. When the Lord threatned that he would no more go before the children of Israel, to lead them as he had done, Moses tooke it so deepely to heart, that he protested hee would not goe one foote further, except the Lord went with him: and certainly if we knew the manifold inconueniences, whereinto we shall fall if the Lord for sake vs, wee would neuer enter our feet into that way, wherein we faw not the Lord going before vs in mercy to lead vs.

Our life on earth should be ordered as was the life of Israel in the wildernes; the Lord went before them by day in a cloud, by night in a pillar of fire: when the cloud remoued, they remoued, what way foeuer it went, they follow'd, where the cloud stood, they camped: thus the Lord ledde them by two and forty stations forty yeeres in the wildernesse: though Canaan was not farre from them, yet they entred not into it till the Lord directed them. The Lord hath in like manner (prayfed be his name for it) brought vs out of the land of our bondage; he might, if he had pleased, long ere now have entred vs into our Canaan, but it pleafed him for a time to exercise vs, and to have vs walking vp and downe this wildernesse. Let vs possesse our hearts with patience, and reuerence the Lords dispensation: in the mean time, take heed that the Lord goe before vs, that his Word fhine vnto vs as a Lanthorne to our feete, and that his holy Spirit be our guide to leade vs in his rightcousnesse: then shall we be lure of an happy end of our journey, when wee liue not as wee lift, but under the gouernment of the holy Spirit; when our rifing and lying downe, our resting and

It is goodreligion, to turne Gods precepts into prayers. Pfal. 43.3. Pfal. 143.10.

Wee ought to follow our guide, as Ifrael did the Lord in the wildernes.

remo-

remouing, and all the actions of our lines are gouerned by his direction.

All that prefeffe Christ, are not led by his Spirit.

As many as are led by the Spirit.) If all were led by the Spirit of God, the Apostle would not vse this distinction: so many and no more are the sonnes of God, as are led by the Spirit of God. The name and dignity of the sonnes of God doth not belong to all men who are the Lords by creation; nay, not to all those who are his by profession: as in the Arke of Noah there was a curfed Cham, and a bleffed Sem; as in the schoole of Christ, a traiterous Indas, and a beloued lohn; so are there many in this mixed fellowship of the visible Church, who by outward profession, pretend the stiles and priviledges of the sons of God, but are not of the Ifrael of God, belong not to the adoption. Thinke it not therefore sufficient that ye are gathered to the fellowship of the visible Church, but consider what place yee do possesse in it. I wish from my heart, that none among vs all were (in this barne-floore of Christ) like vnto chaffe, for it wil be cast out, and burnt with vnquenchable fire; but that wee may all be found to be that good Wheat, which shall be gathered into the Lords garner: it is indeed a great be. nefit, that we are brought to the fellowship of the visible Church, which is (fo to call it) the outtermost chamber of the house of God, but onely blessed are they who are led, by the Spirit, farther in, to that fecret chamber, where God Thewes his familiar prefence, and vnto which none are admitted, but they who are of the communion of Saints.

Mat. 3.12.

And as for them who are not led by this Spirit of grace, it is certaine they are miscarried by another spirit. Concerning their mind, the spirit of slumber couers their eyes that they cannot see, and concerning their hart it is misruled by the spirit of sornication, which causes them to er, and go a whoring fro God; thus are they led not as PROSAGOMENOI brought to the Lord in a peaceable manner, wherof I have spoken, but as APOGOMENOI, driven violently and carried away from the Lord, overhaled with the surie of their affections.

What spirit leades the wicked. Ifa.29.10. Hof.4.10.

ctions, fnared of the diuell, and taken of him at his will; refisting the holy Ghost, yea vexing the holy Spirit of the Lord. O miserable and vnhappy condition! feareful is the woe that lyes vpon those who follow their owne spirit: let vs therefore take heed to our felues, our wayes will declare what spirit is our gouernour. What made Caleb and Ioshua trust in the Lord, and rest on his word, when all Israel murmured against him, prouoked him to anger, and compelled him to sweare that they should never enter into his rest? What made them coffant in so great a desertion? the Lord declares it himselfe, But there was another spirit in my sernant Caleb, fayth the Lord. Certainly, they who are led by the Spirit of the Lord, will wait vpon him & follow him, albeit all the world should forfake him: but as for those who wander from the Lord in the way of iniquitie, their deedes make it manifest, they are led by the spirit of errour.

Last of all, we learne here, that all the sonnes of God are partakers of his Spirit, there is but one song among all those thousands triumphant in Heauen that followe the Lambe, and there is but one spirit in all these militant ypon earth that followe the Lord. Earthly fathers, were they neuer fo wife and holy, doe not alway beget wife and holy children; regenerate Adam hath wicked Caine for his eldest sonne; faithfull Abraham hath faithlesse Ismael; godly Isaac brings out prophane Esan; religious Exekiah begets idolatrous Manasses; but the Lord our God, whomsoeuer he begets, he communicates vnto them his owne spirit, and transformes them into his owne Image: and therfore they are conuinced to be shamelesse lyers, who in their deedes shew forth the image of Sathan, and yet glorie in word that they are the children of God; they are bastards, and not the fons of God, for it cannot be that the Lord should beget children to any other image but vnto his owne.

A&t.7.51. Esay 63. Ezech.13.3.

Num. 14.24

All the fonnes of God are partakers of his Spirit. VERSE. 15. For yee have not received the spirit of bondage to feare againe, but the spirit of Adoption, whereby we crie Abba Father.

A three-fold operation of the spirit in the Sons of God.

He Apostle, to strengthen this former argument, sets downe a short description in this and the subsequent verse, of a threefold operation which the Spirit maketh in them whom he leadeth: for first, he is vnto them a spirit

of bondage working feare: secondly, he is a Spirit of Adoption, working loue through the sense of Gods mercie, for he not only makes them whom he leads, the Sons of God, but intimates vnto their spirits Gods loue towards them, which otherwise was vnknowne vnto them: and thirdly, he is a Spirit of intercession, making vs to goe with boldnesse to the throne of grace, and call vpon God as vpon our Father. Of the which the first part of his argument is made cleare, that they who are led by the Spirit of God, are the Sonnes of God: yea, by the testimony of the Spirit they themselves know that it is so, and therfore in most homely and humble manner acknowledge him for their Father. This the Apostle propones in such manner that he applies it particularly to the godly Romanes, vnto whom hee writeth; Tee have not (fayth he) received againe the fpirit of bondage unto feare, as yee did in the time of your first conuerfion; ye have proceeded further, and have experience of other operations; then yee felt him casting you downe with the fight of your finnes, but now ye feele him comforting you, and raising you up with the sence of Gods loue and mercy toward you in Iefus Christ.

The Spirit of God is called a spirit of bondage unto seare, not as if he had made them in whom he worketh, slaues, or bond-men, but because in his sirst operation hee rebukes them of sinne in whom he worketh, and lets them see that bondage and seruitude under which they lye, which works

Why in his first operation he is called a spirit of bondage to feare.

By the prea-

ching of the

Law he discouers sinne and

wrath due to it.

which causeth

feare.

Mat. 3.10.

in them an horrible feare, but in his fecond operation he is a Spirit of Adoption, making them free who were bound before; comforting them with the fight of Gods mercie, whom before he terrified with the fight of their owne fins, to the one he vieth the preaching of the Law, which difcouers our disease; to the other, the preaching of the Gofpell, which points out the Physicion. As the proclayming of the Law wrought a terrour in their hearts who heard it, fo doth the preaching thereof : for who can heare himselfe accurfed and condemned by the mouth of God, and not tremble? John the Baptist began at the preaching of the Law; Now is the axe layd to the root of the tree, enery tree that bringeth not forth good fruite, shall be bewen downe and cast into the fire: then hee proceeded and pointed out the Lambe of God that takes away the finnes of the world : by the first he prepared a way to the second : for his Auditors being cast downe in themselves with the threatning, enquired earnestly, What shall wee doe then, that wee may be saued? and were glad to heare of a remedy. It is out of doubt, that they who are not touched with a remorfe of their finnes, nor a feare of the wrath to come, and into whose hearts neuer entred that care, What shall I doe that I may bee faued? haue not knowne as yet fo much as the very beginnings of faluation.

er sear W

Wee are not then to thinke heere, that the Apostle is comparing the Godly under the Gospell, with the Godly under the Lawe, but he is comparing the Godly under the Gospell with themselues; their second experience of the operation of the Spirit with the first: it is true that once (sayth hee) yee received the spirit of bondage, working feare, this was his first operation in you, but now yee haue experience of another, and are made partakers of a more excellent operation, hee is become unto you a spirit of Adoption, by whom yee call upon God as upon your Father.

the Law, with the godly vnder the Gospel-

Hee is not here

comparing the

Godly vnder

For the Godly vnder the lawe, were partakers of this

For they vinder the Law had the fame couenant of grace, that we have.

Rom: 10. 8.

Weare receiuers of the Spirit, God the giuer.

1. Cor.4.7.

The Lord gives his Spirit by the ministry of his word.

Alts S.

AE 10.

fame spirit of Adoption, which we have received, and were under the same couenant of Grace, but it was exhibited to them under types and figures : for the couenant of workes, wher of this was the summe, Doe and line, being broken and dissolued in Paradise through Adams transgression, incontinent the Lord bindeth up with man the other Couenant of Grace, whereof this is the fumme, Beleene and line. All the godly Fathers before and under the Law looked for life in that bleffed feed of the woman, Iefus Christ, whom they beleeued was to be manifested in the flesh, & so they were faued: but as I fayd, they had this couenant fignified vnder legal ceremonies & shadowes, which were to be abolished at the comming of the Lord Iesus, as now they are, and in this respect the Apostle in that Epistle to the Hebrews calleth it an old Couenant, which was to be disamulled, not in regard of the substance, but of the manner of the exhibition thereof, for all they who have been faued from the beginning, are faued euen as we are, euen by faith in Iefus Chrift, but as for that manner of exhibition by which it was proposed to the Fathers, it is now abolished. And this for ynderstanding of the words.

For ye have not received.) It is here to be observed, that the Apostle calleth vs receivers of the Spirit of adoption, for it warneth vs that God is the giver, and that therefore wee should be humble in our selves, and magnisse his rich mercy toward vs, for what hast thou, O man, which thou hast not received? and herewithall wee are admonished to account much of those meanes by which the Lord communicateth his Spirit vnto vs. The Lord might have illuminated the minde of that Eunuch by the mediate working of his owne spirit, & made him vnderstand that scripture which he was reading, without an Interpreter, but it pleased him to do it by the ministrie of Philip: hee might in like manner have communicated his holy Spirit to Cornelius and his friends, but he would not doe it but by the ministrie of Peter: hee commanded therefore Cornelius to send for him to Ioppa.

where

where it is very worthy of marking, that in the very time of Peters preaching, the holy Gholt fell vpon the hearers: for it should move vs to reverence the ordinance of God. It hath pleased the Lord by the foolishnesse of preaching, to save so many as believe, and so many shall believe as are ordained vnto eternal life. Be content therefore to receive salvation, by such meanes as God in his wisdome hath concluded to give it, thinke not that yee can bee contemners of the Word; and partakers of the Spirit: if ye be desirous to receive this Spirit of Adoption, reverence this Ministery of the Word, by which the Lord communicates his Spirit to such as he will save.

To feare againe, &c.) It is here to be enquired, seeing none of the children of God lives on earth without seare, how is it the Apostle sayes were have not received the spirit of bondage to seare againe? That distinction of servile and silial seare, (by the one, whereof the wicked seare God for his indgements, and the godly for his mercies,) will not resolve this doubt, for the godly also seare God for his indgements, My sless trembles for seare, because of thy indgements: otherwise the threatning of Gods word were not to be evsed to Gods children, if they were not to be feared. We are therfore to consider that there are five sorts of seare mentioned in the book of God. The first, is a natural seare: the second, a carnall seare: the third a servile seare: the fourth a filiall seare: the fift a diabolicall seare:

The natural feare is one of the affections of the soule, created by God; Adam was endued with it in the state of innocency, and our blessed Sauiour wanted it not, of whom it is written, that when he entred into the garden he began to be afraid. As for carnall feare, the object wherof is stell, or at least that which stell may doe, it is a great enemie to godlinesse, and therefore our Sauiour forbids it; Feare not them who are able to kill the body, but feare him who is able to cast both soule and body into hell sire; yet are the dearest of Gods children subject unto it. This seare made Abraham

1. Cer. 1. 21.

Gods adopted children are not exempted from all forts offeare.

Pfal. 119.

Fine forts of feare.

Anatural feare.

A carnoll feare,

Mat. 10.28.

A feruile feare.

A filiall feare.

Pfal. 130. 4.

A Diabolicall feare.

Jam. 21.9

From what fort of fere we are exempted.

deny that Sarah was his Wife; made Peter deny that Christ was his Lord; this feare made Ionas refuse to go to Ninine, and made that holy Prophet Samuel vnwilling to anoint David, for hee feared left Saul should flay him: yet are they fo subject vnto it, that the feare of God at length overcomes in them. The third fort is seruil feare, the object whereof is the judgements of God only : and this is proper to the wicked, they feare the plagues of God, but so, that they loue their finnes, and hate and abhorre euery one that doth snibbe or restraine them from the course of their finnes. The fourth is filiall, so called, because it is proper to the sonnes of God; they do not onely feare him for his iudgements, but loue him and feare him for his mercy: mercy is with thee, O Lord, that thou mayest be feared. As for the Diabolicall foare, S. Iames faith, the deuils know there is a God, therefore they feare and tremble, they have receiued within them selues the sentence of damnation, they know it shall neuer be recalled, they seeke no mercy, nor shal they obtayne it: & the seruil feare of the wicked shall at the laft end in this desperat feare of the damned; finding themselues condemned, without all further hope of mercy, they shall tremble and feare continually.

Of this it is euident, that the feare whereof heere hee speakes, is the first part of filiall feare; namely a feare of that punishment which is due to sinne, and to the godly is an introduction to worke in them feare of God for his mercies, coniouned with loue: so then his meaning is cleare, albeit in the time of your first conversion, you were striken with a feare of that wrath which is the recompence of sin, yet now the spirit of adoption hath not onely released you of that feare of damnation, which you conceived at the first, through the knowledge of your sinnes, but also hath made you certaine of salvation, and assured that God is

become your Father in Christ Iesus,

In the wicked, the feare of Gods wrath once begunne encreases daily, till it proceede, as I spake, to that desperate

feare

feare of the damned, but in the godly the feare of Gods iudgements is but a preparation to the loue of God, feare shall not alwayes abide in theire harts, for when God: shall crowne them with his mercies, and his love in them shall be perfect, then perfect loue casts out feare : therefore Angultine compares the feare of Gods judgements in the godly to a Needle, that goes thorow the feame, and prepares in it aplace for the thread, which is to temaine : fo doth the feare of Gods iudgements goe thorow the fecret feames of the hart, & prepares a place for the loue of God, which shall abide and continue for euer in the godly, when feare shall be away. The Lord at the first deales hardly with his children, as our Sauiour dealt with the woman of Canaan, whom he comforted at the last; and as Ioseph entreated his brethren roughly, whom at the last for tender compassion hee embraced with many teares : but all these terrours and feares wherewith God humbles his owne, are but preparatiues to his consolations; at the length hee shall make it knowne to them, that he is their louing father: as for the wicked, though they have not fuffered from their youth the terrours of God, it is because they are reserved for them.

Neither are they even now exempted from their owne feares: for albeit there were none to reprove them, their owne consciences send out accusing thoughts to terrifie them; and if at any time they shall heare the word of God faithfully and with power delivered vnto them, then doe they much more tremble & feare: for the word strengthens the conscience to accuse and terrifie them, but feare is both the first and last effect it workes in them; and therefore is it, that being so oft disquieted with hearing of the word, as Fælix was with the Preaching of Paul, they are no more desirous to heare it, but rather hate it & abhor it, because it, testifies no good vnto them, more then Micaiah did to Achab, and so they never attaine to this other operation of the spirit, they are not transchanged by hearing, into the similitude of the sonnes of God, neither receive that

In the godly feare prepares a place for the perfect lone of God, and then departs it selfe

Mat. 15.

But in the wicked, feare of wrath once begun encreases til it proceed to desperate feare.

comfort

comfort which comes by feeling the love of God in Iefus. Christ.

Adoption is cyther natural, or fpirituall.

What naturall Adoption is.

How the spiritual Adoption excels aboue the natural.

The naturall gives to the Adopted the priviledges of a fonne.

The spirit of Adoption.) Adoption is eyther naturall or spirituall; the spiritual Adoption is eyther of a whole nation, and so the Apostle saith that the Adoption pertained to the Israelites, because the Lord chose them to be a peculiar people to himselfe; or then it is of particular men, and so it is a benefit belonging to the children of God only; and of it speakes the Apostle in this place. Naturall Adoption the Lawyer defined it to be, actum legittimum imitantem naturam, repertum adeorum solatium qui liberos non habent. A lawful act, imitating nature, found out for the comfort of them who have no children of their owne; but spirituall adoption differs farre from it, for it is a lawful act, not imitating, but transcending nature, found out by the Lord our God, not for the comfort of a father that wants children, but for the comfort of children that want & father. Wee being by nature miserable Orphans, having no Father to prouide for vs, it pleased the Lord our God to become our Father in Christ, and to make vs, by Adoption his sonnes and daughters, not for any benefit he receives of vs, for nothing can accreffe, by the meanes of any creature, to that most high, and al-sufficient maiesty, Sed vt haberit, in quem sua beneficia collocaret, but that he might have some, vpon whom to bestow his benefits, for the declaration of the glory of his rich mercy.

Yet both the Adoptions agree in this, that they flow from the pleasure and good will of him who is the adoptant, and that they give to him who is adopted, the priviledges of a sonne, which by nature he hath not, but where the natural adoptant cannot change the nature of that man whom hee hath adopted to be his sonne, no more then Moses, qui Athiopissam duxit, sed non potuit Athiopissa mutare colorem, who married an Athiopisan woman, but could not change the Athiopians colour: but the Lord our. God, were wee never so blacke, if hee marry vs, hee shall-

make

make vs beautifull; if by the grace of Adoption hee make vs his sonnes, by the grace of Regeneration, he shall also make vs new creatures; all the ionnes of God are made partakers of the Diuine nature. Take heede therefore vnto your lines-and conversations, for if ye goe on to spend the remanent of your dayes, after the inordinate lusts of the flesh, and walke on in gluttony and drunkennesse, in chambering and wantonnes, in adultery, in strife and enuy, in couetousnesse, and such other workes of vncleannesse, wherein many among you do yet continue, wee must say vnto you, that ye haue not God for your Father; but ye are of your father the Diuell, because ye do his workes: except wee fee in you the Image and superscription of God, and that ye have ingraven in your conversation, as Aaron had ypon his frontlet, Holinesse to the Lord, we cannot blesse you in the name of the Lord, nor acknowledge you for fuch as archisby Adoption.

And of this againe wee marke, that the sonnes of God know most certainly, that God is become their heavenly Father; for in this they are taught of God by his owne spirit to acknowledge him and call vpon him with boldnesse, as upon their Father. It is therefore a vile errour, which that most comfortlesse religion of the Papists renders to them who seeke comfort in it, that no man in this life can know whether he be beloued or hated of God, nor can have any certaine knowledge of his owne faluation, except it be by extraordinarie reuclation; we improued it at length in the ninth verse. It is true, naturall children may be ignorant of their earthly Father, and puft vp with a vaine conceit; that they are descended of a more noble Parentage then indeed they are : as the flatterers of Alexander would have him to thinke that hee was the sonne of Tupiter, and not of Thilip, but beeing wounded in a battell, he was taught by experience that hee was the mortall sonne of a mortall Father, and therefore smiling vpon his flatterers, hee said vnto them, This bloud seemeth to mee not to bee izer,

But the spiritual gives also the new nature and coditions of a Sonne.

Exed. 28.36

The Connes of God after their receiving the Spirit of Adoption know that God is their Father.

but AIMA, that is, not like the strong bloud of God, but the bloud of man. But as for the children of God, they can not bee deceived of their generation, they know that God is their Father, and with greater homelinesse and more freedome of spirit; yea, and surer knowledge they call God their Father, then any sonne in the world is able to call on his earthly father.

No prayer to God without the Spirit of God. Whereby wee cry.) The Apostle here dooth teach vs, that it is by the spirit of Adoption we pray vnto God: without that Spirit men may speake of God, but without him they cannot speake vnto God: Prayer is a proper action of the sons of God. The Apostle, describing them who are Saints by calling, saith, they are sanctified by Christ; and cal vpon the name of the Lord Iesus: he ioynes these two together, to tell vs, that they who are not called by God, and sanctified in Christ, cannot call vpon him; as for prophane men, it is certaine they cannot pray: though they repeat that Prayer, Our Father which art in Heauen; what else do they but multiply lyes as they multiply words?

How the godly fometime are transported in Prayer.

2. King. 2.

Onely the spirit of Adoption teacheth the children of God to pray: Prayer is vnto them like that fiery Chariot in the which Eliah was carryed from earth to heaven; by it they are transported to have their conversation with God, and speake to him in so familiar a manner, that they know not those things which are beside them, neither see they those things which are before them; being in the body, they are carried out of the bodie, they present to the Lord fighes which cannot be expressed, and vtter to the Lord fuch words, as they themselves are not able to repeat again: and that all this proceeds from the operation of the Spirit, who bends vp their affections and teacheth to pray, is euident by this, that when this holy Spirit intermits or relents his working in them, they become fenfeleffe and heavyharted, more ready to fleep with Peter, Tames and Tohn, than to watch and pray with Iesus; yea, suppose it were in the very houre of tentation, 1

Mat. 26.38.

Wee cry, &c.) The Apostle, you see, reckons himselfe among others, who cryes by the Spirit of Adoption; though the children of God be many, yet seeing they all are led by one Spirit, they should all crie for one thing vnto God: the affemblies of the Church militant on earth should resemble as neere as they can, the glorious affemblies of the Church triumphant in Heauen: Many are they who followe the Lambe, their voice is like vnto the voice of many waters, yet they all fing but one fong; fo should there be among vs that are Christians, but one voice, specially when we meete in the publike affemblies of the Church: though wee were neuer fo many, yet our affections and defires should concur in one, and all of vs fend vp one voyce to the Lord. Wee fee that, in nature, conjunction of things which are of one kinde, makes them much stronger; many flames of fire vnited in one, are not eafily quenched, many fprings of water if they meete together in one, make the stronger River, but being divided are the more easily overcome. Saint lames fayth, The prayer of one righteous man anayles much, if it bee powred out in faith: what then shall we thinke of the praiers of manie? Oh what a bleffing might we looke for, if wee could ioyne in one to call vpon God? but now alas, where one with a contrite hart cries to God for mercy, how many by continuance in finne crie to him for judgement? what maruell then if the arme of the Lord be shortned toward vs, and he doe not helpe vs?

As they who resolute to lift any heavie burthen, iowne their hands together vnder it, and so by mutuall strength make that easie to many, which was impossible to one: so when we are assembled together to lift from off our heads, by vnsained repentance, that burthen of the wrath of God, which our sinnes have brought vpon vs, if there be among vs no deceivers, but that everie man in the sinceritie of his heart, iowne his earnest supplication with the prayers of his brethren, what a blessing may we looke for? Take heede therfore how you behave your selves in the holy assemblies

The godly flould crie together, not one against another.

Vnion of defires in prayer commended.

Fam. 5.16

As many hads lift a burthen importable to one, so of the armes of God, how you cry with your brethren; if yee be deceivers, ye shall not be partakers of that bleffing which shall come vpon them who worship him in spirit and truth, where they shall goe home to their houses instified, and reioycing, through the testimony of the spirit, that their sins are forgiven them, ye shal go out as *Cham* went out of the Arke, more prophane than yee came in, with the curse of God vpon you, because yee set not your hearts to seeke his bleffing.

Neither is this vnion of our defires onely to be observed

Notin publike prayers onely, but in private also is vnion in prayer commended.

in our publike prayers, but in our private also: so our Sauiour taught vs to pray, as remembring others with our selues, Our Father, and not my father onely; to tel vs, that in the armes of our affections we should present our brethren to God with our felues. We greatly offend the Lord, when wee haue finished our prayers, so soone as we haue powred out some few petitios for our selues, as if Gods glory were to be advanced in no other but in vs alonely. If Abraham prayed for Sodom because he knew that Lot was in it, shall we not pray for Ierufalem, wherein are so many of his sons and daughters, his Lots indeed and chosen inheritance? Wee are now all in Christ made Priests to our GoD, and therefore as Aaron, when he went in before the Lord, carried with hum on his brest in twelve precious stones, the names of the twelue tribes of Ifrael, fo are we in our prayers to God to present in our harts with our selues, the rest of our brethren.

Rewel. 5.2,6.

They are baflat d children, who pray for themselues, & not for Ierusalems peace. This is for them who forget the fellowship whereunto they are called, while they professe themselves to be the daughters of Ierusalem, and yet neglect to pray for her peace, they declare themselves to be but bastard children. Yet their negligence is tolerable in regard of the malice of others, who make a lest with their mouths at the diussions of Reuben; and with the propleme Edomite, reloyce at the desolation of Israel: they increace with their speech the disease of the paralitique body of this Church, but labour

not to binde it vp by their prayers; with cursed Cham they make a sport of the nakednesse of their father, if they can see it, but couer it not with blessed Sem; therefore shall his blessing be far from them.

Neery.) Prayer is called a crying, not in regard of the loudnesse of the outward voyce, but earnestnesse of the inward affection. It is true, that in publike prayers, he who is the mouth of the rest, should speake so, that others may follow him, and know whereto they should say Amen: Neither is it value full in private prayer, circumstances of time and place permitting it; year ather, the voice rightly and sincerely vsed, is prostable to waken the affections, to holde up thy hands with Moses, to lift up thine eyes toward God with Stephen, to advance thy voyce with Danid: if with these also thou ione thine heart, as did Deborah, this is to make a sweete and pleasant harmonie unto the Lord.

Yet none of these, the last excepted, is absolutely necessary in Prayer. Moses, his tongue was silent at the red Sea, (for any thing we read) yet his affection and desire was a loud crying voyce vnto God. Anna in the Temple powered out her hart vnto God, suppose Eli heard not her voice. The Lord needes not the tongue to be an interpreter betweene him and the hearts of his children: he that heareth without eares, can interpret the prayers of his owne children without their tongue.

Some pray with their lips onely, these are accursed deceiuers, let vs leave that to hypocrites; some pray both with heart & mouth, and these do wel to glorisie God with both, because hee hath redeemed them both: others have their tongues silenced, and can speake no more then Zacharie, when he was stricken with dumbnesse; yet are the desires of their hearts strong cryes in the eares of the Lord of hostes: he that knew leremy and lohn the Baptist in the wombe, and saw Nathaniel under the sigge-tree, doth also know the prayers of his children conceiued in their hearts,

Prayer, why it is called a crying.

Exod. 17. Acts 7. Pfal. 108. Indges 5.

Vie of the tongue not abfolutely necesfiry in prayer.

Exod. 14.15.
1. Sam. 1. 13.13.

For the Lord knowes the first conception of prayer in the heart.

Like 1.

The Parents of prayer.

The wings whereby praier ascends.

Dan,9.22.23.

Efficacy of Prayer, cuery petition returnes with profit. Gen. 18. though they should neuer be brought foth by speech of the mouth: and this for their comfort, who through extremity of sicknesse, or otherwise are not able to vse their tongues in Prayer to God.

Farther wee learne here, that the Parent which begets Praier, is the Spirit of Adoption, the mother that conceines it, is the humble and contrite heart, for no proud, vncleane and hard heart can pray vnto God; the wings whereby it ascends, are feruency and an heavenly disposition; feruency is noted in the word of Crying: for as in crying there is an earnestnes of the power of the body to send out the voice, fo in prayer should there be an carnestnesse of the powers of our foule to fend vp our defires. As Incense without fire makes no finell, and therfore the Lord commanded it to be facrificed with fire in the Law: fo Prayer without feruency fends up no fweet smell unto the Lord. Our heavenly difposition required in prayer is collected out of this, that he to whom we speake is our Father in heauen; if our mindes be earthly, we can have no communing with him that is in heauen; we must therefore ascend in our affections, enter within the vaile, if wee would speake familiarly with our Father. Prayer this manner of way fent vp, and presented to our Aduocate & Intercessour the Lord Iesus, out of the hand of faith, cannot but returne a fauourable answere, if not at the first, as in the very time of Prayer, Daniel receiued his answere; yea at the beginning of his supplication, as the Angell Gabriel informed him, the commandement came forth to answere him, yet shall not the Lord faile, in his owne good time, to fulfill the defires of them who feare him.

Manifold examples of holy Scripture let vs see, that Prayer this way powred out vnto God is most effectuall. At fine sundry petitions did not Abraham bring the Lord from fifty to ten? enery petition returnes to Abraham some vantage, faine would Abraham had Sodome preserved for Lors cause: at his first request he got this answere, that the

Lord would spare it for fiftie righteous mens sake, if they might be found in it; but at the last from fiftie hee brings him to ten; as long as Abraham prayed, the Lord answered, and for euery petition, he yeelded something to Abraham: and most comfortable it is, that the Lord ceases not from answering, till Abraham ceased from asking any more. When Peter prayed vpon the house top he fel into a trance, and saw a heauenly vision; when I es vs prayed vpon Mount Tabor, he was transfigured; and if at any time the children of God be transformed from an earthly disposition to a heauenly, they finde in their owne experience, that it is in the time of prayer.

Sathan for this cause is a most troublesome enemy to the exercises of the word, and of prayer: because the one is the Mother, the other is the Nurse of all the graces of God in vs: either he makes them lightly to esteeme the exercise of prayer, or then doth what hee can to interrupt them in it: as that Pithonisse interrupted Paul while hee was going to pray, so hath that aduersary a thousand wiles, whereby either before prayer, he seekes to divert them to some other businesse, or in the action to trouble them and divide the powers of the foule by vncomely and prophane motions. If Iehoshua stand before the Lord, Sathan shall stand at his right hand to resist him. Valesse therefore with Abraham we drive away the ravening birds from our facrifice, vnles with the Israelites we stand on Icrusalems wal, with a weapon ready in our hand to repell the aduerfary, as oft as hee comes to stay the worke of God, it is impossible that our hearts can continue in feruent prayer to God.

Yet the restlesse opposition of the adversary should not make vs to breake off this exercise of prayer, but the more we finde Sathan angry at our prayers, the more should we be provoked to pray: if hee felt not himselfe hurt, and his kingdome weakned by our prayers, he would not so busily trouble vs in prayer: yee see he troubles vs not in such exercises as trouble not him; speake as long as you will of

Acts 10.

Mat. 17.

Sathan an enemy to the Word and Prayer.

Att. 16.16.

Zach. 3.1. Gen. 15.

worldly

Other exercifes of religion may at a time be omitted with an excuse, but the negle of of prayer is ynexcusable.

Ierem.36. Dan.6. Gen. 24. Luke 6.14.

It is a strong Prayer, if by the Spirit thou canst call God thy Father. worldly affaires, refresh the body with eating & drinking, exercise the body in playing: in these and such like hee interrupts vs not, because they offend him not; but if we goe by prayer to wound the head of the Serpent, then will hee doe what he can to sting vs.

And herewithal let vs remember, that any other practice of religion men may omit it and be excufable, but the neglect of prayer cannot be excused. It may be a a time thou hast not given almes to the needy, because thou hadst it not, it may be thou hast not come to heare the Word, because thou hast beene diseased: but as for the neglect of prayer, wherewith wilt thou excuse it? labouring with thy hands in thy vocation, needes not to hinder the lifting vp of thy heart vnto God, if thine heart be good, enery time and enery place is convenient for prayer; with leremy thou mayest pray in the prison; with Daniel in the den; with Ionas in the Whales belly; with Danid in the bed; with Isaac in the fields; with IEs vs on the mountaine: for thouthy felfe art the Temple of the living God, the fanctuary wherin he will be worshipped, and shouldest alway carry about with thee, and within thee that golden Altar, whereupon incense should bee euery morning and evening sacrificed vnto the Lord thy God, so that if thou doe not pray it is because thou wilt not.

Abba Father, &c.) But what is this that the Spirit teacheth vs to cry? the Apostle saith, that he teacheth vs to cry vpon God, as vpon our Father. Is this enough in prayer to call vpon God thy Father? yea, if thou canst so call him from this spirit of Adoption for al Gods children are not indued with a like grace of prayer) it is effectuall enough to draw downe vpon thee all those blessings which the Lord communicates to his sons, his name shall be sanctified in thee, his kingdome shall be advanced in thee, he shall teach thee to do his will, thou shalt not want thy daily bread, he shall forgive thee thy sinnes, and preserve thee that thou sall not into tentations; all comforts rest under this name of a Father, if thou canst so call him in faith, the riches of his mercies are thine.

As the heavens are about the earth, fo are his thoughts aboue ours : if then earthly fathers carry fo kindly an affection toward their children, what louing affection may wee think is there in our heavenly Father toward vs? Shall I cause others to beare (fayth the Lord,) and remaine barren my selfe? shal the Lord communicate to men the name and heart of a Father, and fill them with compassion toward their children, and shall hee himselfe, to whom the name of a Father most properly belongs, want the heart and compassion of a Father toward his children? let it be farre from vs fo to thinke. Seeing the Lord will have fuch tender mercy in vs that are mortall creatures, that not only feuen times, but feuenty times feuen times wee forgiue our brother in the day, what readinesse to forgive the fins of his children must there be in himselfe? and seeing our Sauiour, in the Gospell, points out so great a commiseration in that | Luke 15. earthly father toward his prodigall sonne, that when hee faw him afarre off comming homeward, he ranne and met him, and fell vpon his face and kissed him; what louing kindnes may we looke for at the hands of our heavenly Father, if we doe repent of our wandrings, and refolue with our selues to returne vnto him?

Againe, wee see here that the holy Spirit teacheth vs to pray to none but to our Father: whom shall we follow as Schoole-masters in prayer? If wee will be instructed of the Lord, Call upon mee in the day of thy trouble, and I shall deliner thee, and thou shalt glorifie mee : If we will be taught by Iesus Christ: After this manner (sayth he) shall yee pray: Our Father which art in Heaven: If yee would know how the Spirit teacheth vs to pray, the Apostle here telleth you hee teacheth vs to crie Abba Father : these three are one, and deliuer vnto vs one truth : what better Schoole-masters to teach vs a true forme of acceptable Prayer vnto God can wee have then these? and therefore that doctrine which teacheth to pray to Angels or Saints departed, must proceed from the spirit of error : for we are here otherwise

What comfort we have in this that we may call God our Father.

Prayer to creatures reproued.

Pfal.50.15.

Mat. 6.9.

taught

In all the scripture no prayer to Abraham, Moses,&c. nor to Cherubin, nor Seraphin.

Pfal.6.1.

Pfal.4.1.

Bernard.

Renel. 19.10.

It is not in the Court of heauen, as in the courts of earthly kings.

Ambrof. in epift ad Rom. taught of God: we cannot, saith the Apostle, call vpon him in whom we beleeue not. As for the Angels, wee beleeue that they are, which the Sadduces did not, but we beleeue not in them, and therfore wil not pray vnto them. In all the old Testament, we read no praier made to Abraham, albeit he was the father of the faithfull, none to Isaac, or Iacob, or Moses, or any other of the Fathers departed. In a hundreth and fifty Psalmes, no prayer is made to Cherub, or Seraphin, though they in their Pfalter of the Virgin, haue turned ouer all the prayles and petitions made to the Lord into petitions to our Lady, as if where David faith; O Lord, rebuke me not in thine anger, wee were all to fay, O Lady, rebuke me not in thine anger; and, O Lord, thou art my righteousnesse, O Lady, thou art my righteousnesse, and so forth in the rest : but wee may boldly say with Bernard, libenter certe gloriosa virgo tali honore carebit, the glorious Virgin is willingly content to want fuch honour. The Angell would not suffer lohn to prostrate before him. Doe it not (faith he) I am but thy fellow servant: this one of those bleffed spirits witnesses to vs in the name of all the rest, that it is the wil of the Saints of God in heauen, that wee who are vpon earth should reserve to the Lord his owne worship, and give no part thereof to creatures, yea they are offended, when that honour is offered to them which is due to the Lord.

Where if that common objection be brought which Ambrose did obusate in his time, posse nos per istos ire ad Deum, sicut comites peruenitur ad regem, that men by such mediators may goe to God, as they go to Kings by those who are honorable in their courts; to them we answere with him, hoce est misera vii excusatione, this is to pretend a miserable excuse: for men go to kings by Courtiers, because the king is but a man, of ad Deum antem quem nihil latet promirendum, suffragatore non opus est, sed mente deuota; but as for the Lord from whom nothing is hid, there needs no such Prolocutor to make him sauourable vnto vs, onely there is required a denout minde: for in whatsoeuer place he who is

truely

truely godly speakes vnto God, the Lord shall answere him.

And laftly, that the Apostle here joyneth two words of fundry languages, Abba Father, it is to teach vs, that every tongue is fanctified to the vie of Gods children, and that it is lawfull for vs to pray in any language, if fo be we vnderstand it; but to binde people to pray in a language they vinderstand not, or for him that should bee the mouth of God, in the exercise of divine worship, to speake to the people in a strange language which they understand not, is a facrilegious tyrannie. That which God powred out as a curse on the first Babel, that one of them understood not what another fayd; and the people knew not what the builders craued, in the secod Babel is received as a bleffing. The Chaldeans a fierce and cruell nation, were fent against the Iewes, speaking to them in a language which they vnderstood not, to punish in them the contempt of the voice of God, which they would not learne nor understand: and now the messengers of Antichrist, a cruell and mercilesse people, are come out, speaking to the world an vncouth language, for punishment of them that received not the love of the truth. A faithfull servant of the Lord, had hee neuer fo many languages, had rather speake in the Church fine words with understanding, that others might be instructed, than ten thousand otherwaies : he is but an hireling and a false Apostle, that purposely speakes to a people in a language they understand not. Wee give thankes to God, who hath deliuered vs from this most fearefull captiuitie and confusion of Babel.

Euery tongue and language is lanchified for prayer, if weevnderstand it.

They are builders of Babel, who speake to the people in a language they vnderstand not.

Verse

VERSE. 16. The same Spirit beareth witnesse with our spirits that we are the children of God.

Lbeit this operation of the Spirit (whereby he witnesses vnto vs that we are the children of God) be fet downe in the last place, yet in order of working it goes before the other: for certainely vnlesse his holy Spirit testifie vnto

vs, that God is become our Father, & hath made vs his children, we dare not go neere him, to craue good things from him. The beginning of our acquaintance with God flowes from him, Herein is love, not that we loved him first, but that he loved vs. Who hath first given unto him, and he shall be recompenfed ? We must first receive from God some secret information of his love and fatherly affection, or ever we be able to returne vnto him the defires, the words, and the deedes of his louing children.

The great loue of our father, which he hath thewed, by fending his spirit into our harts.

1. fub. 4. 10.

Rom. 1 1.35.

Here first appeareth the fatherly indulgence of the Lord our God toward vs: we are here in a vally of death, in heauinesse, through continuall afflictions, the time is not yet come wherin the Lord wil communicate to vs his glorious presence, to fill vs with that fulnesse of ioy which is in his face; the time is not yet come wherein wee must ascend to our Father, yet to keep vs in the meane time that wee faint not, the Lord hath fent down his holy Spirit into our harts to comfort vs. Ofatherly care! O wonderfull loue! when Israel was yet in the wildernesse, the Lord sent them some of the fruits of Canaan to comfort them, by the hand of Ioshua and Caleb: but what was that, if it be compared with the first fruits of heavenly Canaan, which the Lord fends to vs by the conduit of his holy Spirit? hee hath not onely promised to vs by word that he will possesse vs in our heauely inheritance, but as if that were too litle for vs, he fends his Spirit with the fruit of that land vnto vs , Righteonfreffe, Peace, and loy, for our further confirmation: that Spirit the ComforComforter, descended once according to Christs promise vpon the Apostles in a visible manner, and doth daily also descend in a secret and inuisible manner into the hearts of the godly, lest the children of the marriage Chamber should be swallowed vp with heavinesse, through the want of their Bridegroome. Albeit the Lord sent not to you, who are men, as he did to Daniel, an Angell, to shew him that he was greatly beloued of the Lord, nor to you who are Christian women, as he did to Mary, to declare to you that ye are freely beloued of the Lord, yet hath he sent downe vnto vs a more glorious Ambassadour, not only to speake vnto our eares, but much more to witnes vnto our hearts that we are the sonnes of God.

Now as for this testimonie of the Spirit, it is the secret voice of God, whereby he speakes from heaven vnto thine heart, assuring thee that he is thine, and thou art his: no man can conceive what it is, vnlesse hee have received it, for it giveth that new name, which none can know but they who have it; and that hid Manna, which none doe understand but they who tast of it: it is not gotten but after long and vnsained humiliation, and is not kept without sanctification; for every sinne which the godly commits, diminisheth in them this testimonic of the Spirit.

And this I would have to bee considered of two sorts of men: first, of carnall professors, who take their owne presumption for this testimonie of the Spirit: in their conceit they put it out of all doubt, that they have received the Spirit of Adoption, but their works are a testimony against their words: for the Spirit of Adoption is also the Spirit of sanctification; he first maketh men the new workmanship of God; created in Iesus Christ to good workes, and then witnesseth to them that they are the sonnes of God: wilt thou make this holy Spirit the witnesse of an untruth? will he call thee the sonne of God, whom hee never sanctified? Bee not deceived, so long as thy life is prophane, boast what thou wilt of this inward testimonie of the Spirit,

D.m. 9 23.

Luke 1.28.

The testimony of the Spiritis knowne of none but those who have it. Renel, 2.17.

A warning for carnall profes, who take their presumes, on for this test mony.

thou

A comfort for weake Chriflians, who are mooued by their wants to doubt of this testimonic.

A necessary admonition so to mourne for that which we give thankes for that measure of grace which wee have.

Rem. 7. 24.

Ibid. verse 19.

thou art but a lyar against the holy Ghost, and a wilfull murtherer of thine owne soule, by faithlesse presumption.

The other fort of men are the children of God, who because they find not alwaies within themselues this testimonie of the Spirit in a like measure, are therefore cast downe and made oftentimes to thinke they never had it: for as none are more ready to boast of the Spirit then they who have him not; so none complaines more that they want him, then they who possessehim. The children of God in this being like vnto rich worldlings, who suppose they bee possessours of much, yet the great desire of more which is in them, causeth them to esteeme that which they haue as nothing, and therefore comfort not themselues with the lawfull vie of that which they have, but vexe their spirits with restlesse thoughts for that which they want: euen so it is customable with the children of God, albeit they have attained to a good measure of faith and love of God, and are euen become rich in the grace of the Lord Iesus; yet are they so desirous of more, that many a time they esteeme nothing of that which they have, but goe about mourning and complayning that they have no faith, no loue, no grace, no life; in which extremity we fee, that many in their weaknes offend the Lord their God. Herein therefore is the Christian to be admonished, that he keepes mediocrity; to lament thy wants and thirst for more grace, is a fure token of a spirituall life, but let vs so complaine for that which we want, that we be comforted in God for that beginning and little measure of grace which we have; remember that the same mouth of God which commaunds thee to mourne, commands thee also to reioice; wee want not matter of both; matter we have of mourning for which wee may lament with the Apostle, Owretched manthat I. am, who shall deliner me from the bodie of this death? Matter of ioy wee haue also in our God, for which wee may reioyce with him, and fay, I thanke God, through lefus Christ: furely, it cannot be without withankfulnesse vinto God so

to mourne for our wants, that we give not praise to God

for the beginning of grace we have.

And for this same effect, let vs yet surther consider, that this Testimonie of the Spirit is not at all times enjoyed in a like measure, for that were to enjoy heaven upon earth. The Lord therfore doth in such fort dispence it, that sometimes he lets his children feele it for their consolation, and againe with-drawes it from them for their humiliation: when they feele it, they so abound in joy, that all the terrors and threatnings of Sathan, all his promises and allurements are despised of them, and trodden under their feete; they sing within themselues that glorious triumph of the Apostle, who shall separate vs from the lone of God? but this joy proceeding from the sulnesse of faith, continues not, the voyce of the Spirit of Adoption waxing somewhat more silent, seares and doubts succeede in that same heart which before abounded with joy: and this for our humiliation.

But now in this estate, lest, the children of God be difcouraged by the filence of the Testimonie, let them first of all have recourse to the fore-past working of God in them, let them call to minde with Danid the daies of old, remember their joyfull fongs by which they have praised GOD. their humble prayers by which many a time they have gotten accesse to the throne of grace, and these heavenly motions which have replenished their soules with ioy, and so of the former footesteps of his grace, let them discerne his presence even then when they cannot perceive them. And next, let them confider that the godly in the time of their desertion, which is their spirituall disease, are cuill Judges of themselues, for they perceive not that which they posfesse: there may be an inuincible hope of mercy in that soule wherein for the present there is no sense of mercy; and this all the children of God may marke in their owne experience: for wherof I pray thee hath it come, that thou a weak man hast foughten so long against principalities & powers? hast endured so many yeares the fearfull assaults of SaThis testimonie of the sperit is not alway perceived in a like measure of them who have it.

Rom. 8. 35.

Comfort 2. gainst spiritual desertions. The flanding of a Christian in his apparant desertions, proues that he was not deserted indeede.

Pfal. 94. 14.

than; thou halt been troubled with doubting, but haft not despaired; thou hast bin cast downe, and hast not perished: thou hast fallen, and yet rifen againe; thy enemie hath thrust fore at thee, yet hath he not prevailed against thee, No power, no policie of Sathan hath euer beene able to quench in thee that sparke of life which the Lord hath breathed into thee. Out of all doubt, thy standing hath been from this Spirit of Adoption, who hath wrought in thine heart a deeper fense of mercy, then that any contrary power is able to root out, yea or thou thy felfe art able to perceive: hereof hath come thy standing both in tentations which are from thine aduerfaries, and in those defertions, whereby the Lord hath exercised thee. Thus have we comfort not onely in the glorious effects of Gods mercie wrought in vs, when we feele his presence, but also by our standing and perseuerance in desertions, wherein it feemes to vs that the Lord hath absented himselfe from vs: two excellent consforts for the Christian; for thy standing in defertions proues that thou wert not deferted: apparent defertions are not defertions indeede : surely the Lord will not faile his people, nor for fake his inheritance. Againe, thy standing against so many assaults of the Diuell, proues that the least sparke of Christs lively grace in a Christian, is stronger than that the gates of hell are able to prevaile against it. Be therefore comforted, O thou man of God: for if it had been in Sathans power to have quenched thy life, he would have put it out long ere now: be affured thou shalt prevaile and obtaine the victorie, in the strength and might of that mighty Lord, the Lord Iesus Christ.

VERSE

VERSE 17. If we be Children, we are also Heyres, even the Heyres of God, and Heyres annexed with (brist.



He priviledges of a Christian, albeit they bee commonly spoken of, yet because they are not confidered, are commonly contemned: men not deeply pondering with themselues, what a high preferment this is, that a vessell of clay

should bee made the Temple of the liuing God, and the heyre of wrath should become the heyre of grace and glory: therfore the Apostle in this Chapter describing the excellent state of a man instified by faith in Christ Iesus, from the time that once he began to make mention of the benefits he hath by Chrift, can hardly make an end, but fro one proceeding to another, he ascends by a cotinual gradation, till at length he come to fuch an height, that he is compelled to breake off the course of his speech; and to conclude with an examination, What shall wee then say to those things? Hitherto he hath letten vs see, how by Christ wee are deliuered from condemnation; how we are made the free-men of God, freed from fin, and death; how we are also made the Temples of God, wherein hee dwelleth by his Spirit, and that yet more also, wee are made the sonnes of God. And now hee goes vp a degree further, to tell vs that wee are the heyres of God, and heyres annexed with Christ Iesus. What shall wee then say, but as the Psalmist sayth of the Citie of God? Glorious things are spoken of thee, Othon City of God: so will we speak of every Citizen thereof, Glorious things are spoken of thee, O thou man of God. Bleffed are those people whose God is the Lord, and are called to this happie fellowship, wherin they are made subject vnto him who is King of Saints. Let vs be glad and reioyce in the Lord, let our hearts and our mouths be filled with his prayle : except the Lord had reserved mercy for vs, wee should bee made like

How glorious the priviledges of a Christian are.

Pfal.87.3.

Pfal. 144.15.

Ifa.1.9.

The fonnes of God cannot but live because they are the heires of

Gods goodnes is shewed to all his creatures, but his inheritance is referued to his sons.

Gen.25.

God.

Mat. 5.45.

Pfal. 119. 17. Lam. 3.24.

All the sonnes, of God are his heyres, and yes unto Sodome or Gomorrah; but now the lots are fallen to vs in pleasant places, and we have a faire heritage. Blessed be the GOD of our saluation from henceforth and for e-uer.

If wee bee (hildren.) As for the Apostles order in these words, we are to remember, that the Apostle here insists in the confirmation of that part of his reason, that they who are the sonnes of God shall line. Now he lets vs see the necessitie thereof, The sonnes of God are the heyres of God, and the heritage wherunto they are borne, is eternall life, there-

fore of necessitie they must live.

Wee have here first to consider that high preferment whereunto wee are called in Christ, not onely to bee the fonnes of God, but declared also to be the heyres of God, The heyre in a family hath this prerogative, that albeit the hand of his Father bee not closed from giving good things vnto others, yet the inheritance is referued for him. As Abraham gaue gifts to the sonnes of Keturah, but kept his best things for Isaac: so the Lord our God shewes his great bountifulnesse, in that he makes his Sunne to shine, and his Raine to fall downe ypon the vniust, no lesse than the just: yet herein stands the comfort of his children, that he referues his best and most excellent things for them, Neither is it his creatures that he gives to them, but hee gives himfelfe vnto them in a portion: as he promifed to Abraham, so he performes it to all the seed of Abraham; I am thy exceeding great reward : and therefore do the godly fo craue him, that without him nothing can content them: O Lord, thou art my portion (fayd Danid.) My Soule fayth to the Lord, thou art my portion (fayd leremie.) But as for them who can content themselues with the giftes of God, suppose they neuer enjoy himselfe, they declare they are but scruants (who are not to bide in the house for ever) and not the sons of God.

Againe, wee haue to marke here, that albeit the Lord haue innumerable sonnes, yet are they all his heyres. No Monarch

Monarch in the world can beautifie his children with this priviledge, as to make them all his heyres, and not dimimish his Empire; but the Lord herein declares the riches of his glorious inheritance, that al his fons are his Heyres, and vet the inheritance enjoyed of many is not the leffe. Neither are we to thinke this impossible: for seeing the Lord hath endued the Sunne in the firmament with this propertie, that albeit the light therof be communicated vnto many, yet is it not the leffe in it felfe : plurium oculos paseit, & tamen tanta est, quanta erat & illi pascuntur, & illa non mimuitur: it feedes the eyes of many, they are nourished, and it is not diminished : may we not much more thinke that the heavenly light communicated to many, shal for all that not be impared? In earthly inheritances it is fo, the mo be partakers of them, the leffe they are, but it is not fo in the heavenly, there needes no strife among the brethren for diuision of the inheritance, for the rich portion of one shall be no prejudice to another.

Neyther shall wee that are called to be the sonnes of God in this last age of the world, suffer any prejudice, that many hundred yeeres before vs, fome have beene entred heires of that kingdome, God providing a better thing for vs, that they without vs should not be perfected. Adam the first that euer was made the fon of God by creation, and afterward the first sonne of God also by regeneration, together with the rest of those faithfull Patriarches that followed him, hath, in regard of yeeres, long before vs inherited the promiles, yet shall it not prejudice them who in the last age of the world are called to the fellowship of the faith of Christ, yea, hee that shall be the last borne sonne of GOD in the earth by regeneration, shall also be partaker of this priviledge of the inheritance. And this should greatly encourage vs to serue our God, considering that how ever many of our brethren be entred before vs, whose example should confirme vs, yet the portion prepared for vs, shall not be the leffer.

is not dimini-

Aug.de verb.dom.in Euan.Ioan. fer, 64.

They who were borne in the first age of the world, shall not be perfected without vs.

Heb. 11.40.

In earthly inheritances the Father dyes or the fonne inherit, but here the sonne mult die, or el'e he cannot inherit. Pfal. 102. 16.

Pfal. 17.15

Theophilact.

Christs twofold right to the inheritance and how in the fecond onely weareannexed with him.

How all thefe great mercies thould pro. uoke vs to walke worthy of our heauen. ly vocation.

There is also another difference: for in the earthly inheritances the father must first die, before the son come to the full possession thereof; but in the heavenly wee our selves must die, that wee may possesse the inheritance. For our Father is the Ancient of dayes: the heavens are the workes of his hands, they shall perish, but he doth remaine: they shall waxe old, as doth a garment, but he is the same, and his yeeres shall not faile. Hee is the Father of eternity, in whom there cannot fall so much as a shadow of change, farre lesse is he subiect to death: but as for vs, by suffering death we must enter into our kingdome; we cannot see him so long as wee liue, nor be fatisfied with his image till we awake: therfore should the day of death be a joyfull day vnto vs, because it is the day of our entrance to our inheritance. Worldlings rejoyce at the death of their Parents, because by it they come to the heritage: they carry merrieft hearts within them, when they put on their blackest garmets; but as for vs, we should reioyce at the day of our own death: it is not the day of our forrow, as natural men accounts it, but the day of our delight, in the which were enter into the fruition of our heavenly inheritance.

He cals vs not onely the heyres of God, but annexed heyres with Iesus Christ, that so he may shew, Nos grandes futuros baredes, that we are to be great heyres. The Lord Iefus hath a two-fold right to his Fathers inheritance: one by his eternall generation, & so he is the heyre of God, in a manner proper and peculiar to himselfconely : the other hee hath by conquest, for by the merit of his death hee hath conquered eternall life for all his brethren: and this right he communicates vnto vs, wherby we also become heyres annexed with him : in the first he admits no companion, in

the second, he cals vs to be partakers with him.

And this ferues vnto vs, not only for a speciall comfort in the houre of tentation, and day of death, as wee marked before, but should also prouoke vs to answere the heavenly vocation by a holy disposition: seeing wee are the sonnes

of God, shall we not resemble his image: seeing wee are called to be heyres of an heauenly inheritance, shall we any more minde earthly things? Farre be it from vs, that we should be prophane like Esan, who sold his birth-right for a messe of pottage; or like Demas we should forsake the fellowship of our brethren, and imbrace this present world: but let vs rather with the holy Apostle, account all things to be but dung, in respect of the excellent knowledge and fellowship of our Lord Iesus. Seeing Christ must bee our comfort in death, when all other comforts will forfake vs, let vs make him our joy and pleasure in life, that so both in life and death hee may be an aduantage vnto vs : for these things, for which miserable worldlings for sake their God, shall in the end forsake them. Let a couetous man see in the houre of his death, those treasures of gold and silver which he fought in his life more than God, and they shall be no more pleasure to him, than was those thirty pieces of filuer to Indas, which he tooke in exchange of Iefus Christ. Present a spoonefull of Wine to the drunkard, whose belly was his god in his life time, and hee shall not be able to receiue it. Let the harlot stand at that time in the fight of the whoremonger, she may increase his forrow, and terrifie his conscience, but shall not render him comfort. Yet these are the strange gods after which most part of the world goes a whooring: but let vs not cast in our portion among them; we are partakers of the heavenly vocation, called to be the fonnes and daughters of the liuing God; bleffed shall wee be, if we walke worthy of our calling:

For we see here wherunto we are called, by adoption we are made the sonnes of God, and brethren of Christ: ofrebels, we are made the servants of God, yea more than that, the friends of God, hence-forth call I not you fertsants, but friends; yea more then friends, he hath made vs brethren. he that sanstifieth, and they who are sanstified are all one; wherefore, bee is not ashamed to call them brethren. O wonderfull comfort! the Father cryes from heaven, This is my belowed Sonne, Heb. 2. 11.

Gen. 25. 2.Tim. 4. Phil. 3.8.9.

For Sathans filly offers are not to be compared to thefe high mercies wheruto God hath called vs in Chrift. 7 6 14.15.

in Matth.17.9.

Juli. 20.17.

Mat. 11.30.

in whom I am well pleased, heare him: the Sonne againe speaking to vs on earth fayth, I goe up to your Father, and my Father, hee that is my Father, is also your Father, therefore goe ye vnto him, and call vpon him as your Father. O qualis ille dominus, qui omnes seruos suos facit amicos suos, & quod multo maius est, fratres [nos! O what a sweet Lord is he who makes all his servants his friends, and which is much more. his brethren! Surely the yoke of Christis easie, and his burthen is light, wee are called to be annexed partakers with him of all the good that is in him. The Lord therefore more and more confirme vs, that despising all the fubtill offers of Sathan, whereby hee would steale ys away from the loue of Christ, and delighting in that high dignity, whereunto we are called, our hearts may cleaue to the Lord for euer, without separation,

HEAVEN OPENED.

WHEREIN

The counsaile of God, concerning Mans saluation, is further manifested; so that the Christian, effectually called, may heare himselfe, after the Crosse, ordaysed to the Crowne, and reade his owne name written in the Booke of Life.

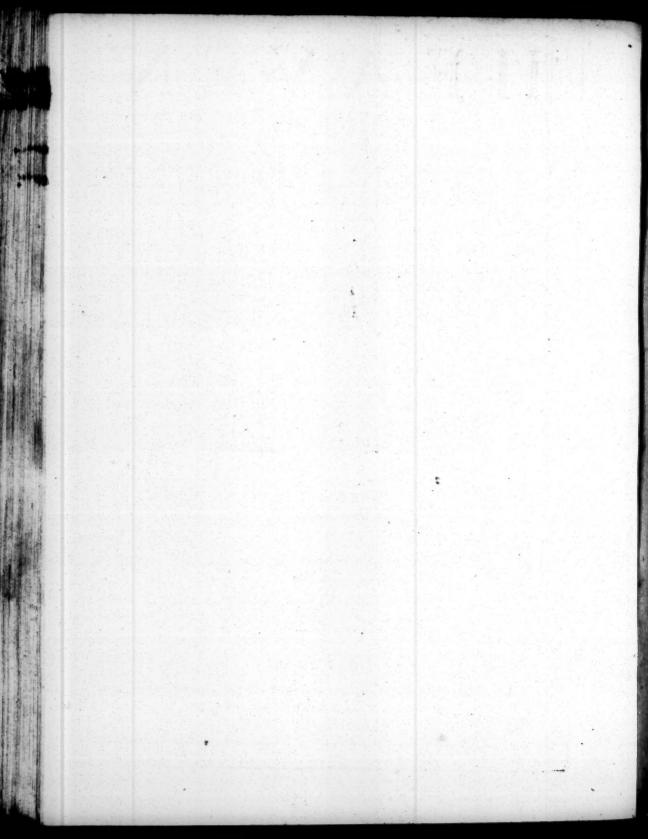
Being the second benefit we have by our Lord IESVS CHRIST.

Written by Mr. WILLIAM COWPER, Minister of Gods Word at Perth.



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TO THE MOST

Gracious, Excellent, and mightie

Prince, ANNE, Queene of great Brittaine, France and Ireland, &c.



A D'AME, As God in the first creation of one made two, so in the first institution on of marriage, did hee againe write those same two into one, that the woman, ioyned in marriage with her Husband, might not only reverence him, as

the rocke from whence she was taken; but much more love and honour him as her Head, under whom she lives. If they had not agreed in one, to divide themselves from God, no division had ever fallen out among themselves. But that which God made very good, Sathan working vpon the mutability of their will turned into euill; so that the Woman in stead of an helper, became a tempter of the man to sin, and the Man in stead of a defender, became a dilater of the Woman to God for sin. But the Lord Iesus, who came into the world to destroy the works of Sathan, as he hath reconciled man & woman with God, so hath he reunited them among themselues, adding this to all the former bands of their vnion, that now they should line together as heyres of the grace of life. In this most happy vnion of both your Maiesties with God and among your selues, consists your mutuall strength and comfort, the welfare of your Highnes royall children, the terrour of your enemies,

The Epistle Dedicatorie.

nemies, and common benefit of all your Maiesties well affeeted subjects. A good so much the more carefully to bee kept, because Sathan, out of all doubt, spitefully doth enuie it, as being the very fountain, out of which doth flowe that great and common good, both to your royall posteritie, and loyall people, the aspect of your Highnesse fauourable countenance looking in love one of you to another, and both of your Maiesties in conjunct compassion to your people, sweeter then the influece of the undivided Pleiades, bringing to Church and Common-wealth, under your happy raigne, a flourishing spring of innumerable blessings. We do therfore bleffe the Lord who bath confirmed your royall harts, and set it in the formost of your godly cares, how to keepe and increase this holy and happy band of love which keepeth you both. For the continuance whereof, as after my weak measure, I stand up a daily suppliant unto the Lord, among others your Highneffe loyall subjects, so I do humbly craue that your Highnesse impute it not to me for pre-Sumption, that I have conjoyned your Maiesties in the participation of this small propine of the first fruits of my labours, whom I do wish for ever to be conjoyned in the communion of all good, present, and to come: but that rather according to your Highneffe wented fauour and clemency toward me, your Maiestie would graciously accept it, as a testimony of my earnest and unfained affection toward your Highnesse name and honour in this life, and cuerlasting welfare in the life to come.

Your Maiesties most humble Subject, and daily Orator, WILLIAM COWPER, Minister at Perth.



HEAVEN OPENED.

THE SECON D PART

of the Chapter; contaying Comforts against the Crosse.

VERSE 17. If so be wee suffer with him, that wee may also bee glorified with him.



HE mortification of a Christian, whereunto the Spirit of GOD so frequently exhorts vs, consists in these two; first, in a subduing by a holy discipline our inordinate lusts, which naturally rebell against the Law of God: secondly, in a patient bearing of the Crosse of Iesus.

In the first part of the Chapter, the Apostle hath exhorted vs vnto the one: and now in the second, by manie arguments hee strengthens vs against the other: vnlesse wee make some prosit in the first point of mortification, it is certaine wee shall never proceede to the second. For the life of one affection is farre lesse than the life of the whole

The mortification of a Chriftian confifts in two things.

man,

He will not quit his life that will not quit his affection fo: Ielus Christ.

Ezec. 22.14.

The connexi, on of these words with the former.

man, it for Christs fake wee will not put out the life of one finfull affection, what hope is there, that for his fake we wil lay down our owne liues? Beside that, a dissolute life weakneth the strength of the soule, and makes it feeble in the day of affliction; fo that the heart cannot endure, nor the hands be strong in that day wherein the Lord shall have to doe with thee. It is a customable policy of Sathan, first to corrupt men, and make them dissolute in prosperity, that afterward hee may the more easily breake them by aduersity. When Instin Martyr beheld the patient suffering of the Christians, notwithstanding that he was not as yet converted himselfe, he gathered thereof, that they could not bee men given to pleasures, for it is most certaine, that men ouer-ruled by their affections, are either in trouble, feeble and effeminate, or wickedly desperate, having in them no spiritual strength to sustaine it.

And for the connexion of these words with the former, the Apostle slides in here, cunningly, from the first part of his Treatife into the fecond, and that by way of answering an objection for it might have bin fayd vnto him, Ye have called vs the sonnes of God, and the heyres of God; but how can that be, our present estate and condition being so hard, and our life fo full of troubles? To this he answers, It is very true that I have fayd, ye are not onely the sonnes of God, but the heyres of God, but conditionally, that first ye fuffer with Christ, before yee can come to the fruition of the inheritance with him: fo that the same argument taken from our afflictions, which nature vieth to impugne our Adoption, the Apostle vseth it to confirme vs so much the more in the certainty therof. The words are to be read not cansaliter, but conditionaliter, by way of annexed condition, not as if our present sufferings were meriting causes of our glorificatió, but as códitions which the members of Christ must accept, which are to be glorified with him: for we go by tribulations as by a strait and narrow way, vnto the top of the mountaine of God, wherein that treasure of eternall life,

life, which is the lawfull conquest of Iesus Christ, but in regard of vs is the free gift of God, shall bee communicated vnto vs.

In this treatise of comfort against the Crosse, the Apostle deliuers vnto vs many arguments of consolation, which we may reduce to these three. The first is taken from the end of our afflictions; If we suffer with him, we shall also be glorified with him: and this he continues & amplifies to the 26. verse. The second argument is taken from that present helpe which the spirit ministers vnto vs in all our afflictions; likewise the Spirit also helps our insimities, & c. verse 26. The third is, that our afflictions are meanes by which we are brought to a conformity with Christ, whereunto God in his eternall counsell hath predestinated vs, and so are not able to prejudge our saluation; but by the contrary must of necessity worke for the surtherance, and advancement thereof vnto vs; and this is set downe verse 28. Also weeknow that all things, & c. and confirmed to the 31. verse.

It is not without cause, that the Apostle takes so great paines to confirme vs against affliction, because our nature abhorres nothing more then it. When Iefus went up to the mountaine to preach, all his Disciples went with him; but when he went to mount Caluary to fuffer, they al fled from him: he hath many Disciples to follow him by profession, but few to follow him by patient suffering. It was Sathans voyce in Peter to our bleffed Saujour, when he made mention of his fuffring, Master, pittie thy felfe; and it is his daily voyce in our corrupt nature, so oft as we are called to suffering; Oman, pitty thy felfe! but the answere given by the head, were also good to be given by the members, Go behind me, Sathan: he knowes very well, partly by the quicknesse of his naturall, and partly by long experience, being now very necre fixe thousand yeeres old, that man likes nothing worse then the Crosse: Skin for skin, and all that a man hath (fayth he) will be give for his life, &c. He harh told vs himfelfe wherein his strength lyes, to wir, that by trouble hee preuailes

Three principall arguments against the Croffe, contained in this Treatife.

Our nature abliorres afflicuon.

306.2.4.

prevailes most to make man impatient, and so drive him to blaspheme God. And therefore most of all we are to confirme our weakenesse against the Crosse, since in it the enemy of our faluation placeth his principall strength. Let vs harken to the Apostle, who as a Minister of Iesus indeede. and a heavenly Physicion, fent to vs from the Lord our God, doth here temper the bitter waters of Marah, and make them sweet vnto all the Israel of God.

The first prin . cipali argu. ment againit the Croffe is from the end of our afflict ons.

2.Tim. 2.8.

Bernard.

Different courfes of the Chri-Stian, and worldling.

Mat. 10.38

The first argument of comfort is set downe in this latter end of the 17. Verse, and it is taken partly from the natune of our sufferings, they are sufferings with Christ, and partly from the end thereof, which is to raigne with Christ in glory. Here first we learne, that suffering must go before glory: The Husband-man must labour, before hee receive the fruites; neither is hee that strineth for a masterie crowned, except he strine as he ought. The Prince of saluation was consecrated by affliction, it behoued him first to suffer, and then to enter into his kingdome. All that professe him, are desirous with the sonnes of Zebedeus, to sit some at his right hand, and some at his left, but are not so content to drinke of his cup, and be baptized with his baptisme. Volumt omnes te frui, at non ita & imitare, conregnare cupiunt, sed non compati: They would all enjoy thee, knowing that pleasures for euermore are at thy right hand, but are not content to follow thee, they all defire to raigne with thee, but not fo to fuffer with the: but this is a preposterous way, it is to diuide those things which the Lord here hath ioyned together, except first we suffer with him, we shall not hereafter raigne with him.

Secondly, let vs marke here the different courses of the Christian and worldling: the Christian by temporall trouble goes on to eternall glory, the worldling by temporall glory goes on to eternall shame. If ye goe to the Schoole of Iesus, the first ABC of religion taught you there, will be this; If any man will bee my Disciple, let him denie him selfe, take up his Crosse and follow mee: if yee goe to the Schoole

of Sathan, the first ABC of Atheisme taught there is this All the kingdomes of the world will I give thee, if thou wilt fall downe and worship mee. The Lord Iesus through light and momentanie afflictions, leades his children to an infinite weight of glory; but Sathan through the present perishing pleasures of finne, leades his miserable captives to euerlasting paine: therefore it is fayd by our Saujour of the one. Bleffed are yee that mourne, for ye shall be comforted: and of the other, Woe bee to you that laugh now, for yee shall maile and

weepe.

As there is no comparison between these two, so blessed shall wee be if wee make choise of the best. Moses esteemed the rebuke of Christ, greater riches than the treasures of Egypt; because he had respect to the recompence of reward: and shall not wee rejoyce in our present afflictions, confidering they are the way vnto our glory? If wee fowe in teares, wee shall reape in ioy. The end of the godly is better than their beginning, for the light of the righteoas increaseth more and more, like the Sunne unto the noone day, they begin with teares, and they end with ioy: but the light of the wicked is like vnto the light of a candle, it shineth for a while, and incontinent ends in stinking smoake: as Baltazars banquet was concluded with a cup of wrath, fo all the pleasures of the wicked end in paine. At that banquet in Cana, the Lord Iefus brought in the finest wine hindmost, but Sathan doth with his miferable banquetters, as the gouerner of that feaft speaks, he presents his best first, and after, when they have well drunken, brings in that which is worse; in the entry he presents the deceitfull pleasures of fin, but dolefull and lamentable is their end: for what better portion can hee give vnto them, than is prepared for himselfe? he is reserved to blacknesse of darknesse, tribulation, and anguish of Spirit, terror & horrible wrath, shame and endlesse confusion is prepared for him, and all those who are portioners with him. Thirdly,

Math.s. Luke 6.2 ja

The end of the Christian is better than his beginning, no: fo with the worldling. Pfal.

Fro.

Dan.

Febr.

That Gods deareft fernants have bin hard ly entreated in this life ye may fee in the Patriarkes,

Prophets.

And in the martyrdom of the Apostles.

Thirdly, we marke here Gods wonderfull dispensation in his working, in that he intreates those men most hardly in this life, who are most dearely beloued of him, euen his fonnes, and his excellent ones. If yee goe vp to Abel, yee shal see the first sincere worshipper of God mercilesly murthered by his brother Cain: come downe to Abraham, named by the Apostle, The Father of the Faithfull, and yee shall fee, albeit the Lord bleffed him, yet he wanted not some to curse him: Moses, albeit he was faithfull in all the house of God, and received this prayle, that fuch a Prophet role not before him, yet how often was his foule vexed with the vniust murmurings of his people against him? If ye looke to the Prophets, our Saujour sets downe a compendious description of their suffring, in that rebuke of the Iewes, Whom of the Prophets have not your Fathers killed? And againe, when he cals Ierusalem a Citie, which killeth the Prophets, and Stoneth them who are sent vnto her.

And as for the Apostles, like as they were the witnesses of Christ by preaching, so also by suffering. It is recorded by many, that Peter was beheaded by Nero at Rome, and that his brother Andrew was crucified with his head downward, by Agens in Patris, where hee hung for the space of three dayes, converting many to the faith of Iefus, Saint Luke testifies, that Iames was beheaded by Herod, and John was banished by Domitian, into the Ile Pathmos. Philip borne in Bethsaida, is bound to the Crosse, and stoned to death in Hierapolis. Bartholomew among the Indians, hath his skinne pulled off, and so marryred by Astiages. Thomas, after long preaching to the Medes, Persians, and Bactrians, is at length thrust thorow with a speare, because he refused to worship the Sunne, and so strengthned in the faith, dyed for the Lord Iesus, whose resurrection he could not beleeve till he put his fingers into the holes of his fide, which was pierced with the speare for him. Simon the Canaanite was flaine under Traian, both because hee was a Preacher of lefus Christ, and accused to become of the linage of Danid. Matthias

Marthias that was chosen by lot in the roome of Indas, is stoned to death by the Iewes. Matthew the Euangelist beheaded in Egypt: and Marke drawne through the streets of Alexandria til he dyed. Luke was hanged on the branch of an Oliue tree: and Paul beheaded by Nero.

Ofall these, first we learne; that we are not to take afflictions as testimonies of Gods anger against vs, seeing wee see that by them, the Lord hath exercised his best beloued servants ever from the beginning: wherfore shall we think strange concerning the fiery tryall, if the Lord should send it among vs to prove vs, as if some strange thing were come vnto vs, seeing affliction now is, vita trita, a troden path by all the godly that have gone before vs? and therefore let vs not refuse the chastising of the Almighty.

not refuse the chastifing of the Almighty. Secondly, let vs not feare, left by affliction the light of the Gospel should be extinguished. It is not with the kingdome of Christ, as with other kingdomes, they are weakned and worne at the length by trouble, but it encreaseth and flourisheth by it. Where other trees wither in winter, the Palme continueth greene; other bushes are burnt with fire; but the bush wherein Iehonah appeares, is not confumed thereby, other Barks are ouerturned by the vehement inundation of waters, but the Arke of the Lord thereby is exalted. Neither is the Lord a prodigall waster of the lives of his Children, but a wife and provident bestower of them, then only when he fees that their death may be more profitable to his glory, their comfort, and edification of his Church, then their life can bee. Therefore fayd Teriullian, that the bloud of the Martyrs was the feed of the Church: and after him Cyprian marked it, Quo plus sanguinis effusum est, comagis fidelium effloruit multitudo, That the more Christian bloud was shed, the more the multitude of Beleeuers flourished : so that the Romane Empyre was not so much enlarged in the space of two hundred and forty yeeres, by the violent shedding of the bloud of others, as was the Church of Christ by patient suffering the shedding of her

Sufferings are no testimonies of Gods anger.

1. Pet,4.12.

Other kingdomes are weakned with trouble, but the kingdome of Christ en. creaseth by it.

Cyp. de dup.

owne bloud, that fruitful Vine which hath sprung out from that blessed stocke Iesus Christ, the more it was cut by the bloudy knife of cruell persecuters, the more hath it flourished.

The wicked have croffes but not Christs Croffe,

Gen. 3. 19.

Bern.apol. ad Abbat.Clun.

The three Perfons of the Trinity are fayd to fuffer with the Godly.

Alt.9.4.

1. Pet. 4. 14

Cir.catec. 16

Cyp. lib. 2. Epist.6.

Three things required to make our fufferings fuffrings with Christ.

Againe, we have here this comfort, that the sufferings of the godly are sufferings with Christ. There is no man in the world, who wants his owne crosse; even they who haue their fattest portions in the earth, haue it not without many forrowes, by vertue of that curse, In the sweat of thy brow shalt thou eate thy bread, till thou returne to the earth: and herein they are but miserable, Va portantibus Crucem, & non sequentibus Christum, Woe is vnto them who beare the Crosse, and follow not Christ; comfortlesse, fruitlesse, and endlesse will their sufferings be. But as for the godly, they are sufferers with Christ, they suffer not alone; if loseph go to the prison, the Lord shall goe with him; if the three Children goe to the fire, the fourth, like the Sonne of God shall go with them. God the Father protests that in all the troubles of his Children he was troubled, and that he hath fuch a tender feeling of their afflictions, that hee who toucheth them, toucheth the apple of his eye: and the Lord Iesus the Sonne of God, when his Saints at Damascus were persecuted, cryed from heaven to the persecuter, Saul, Saul, why persecutest thou me? And as concerning the holy Ghost, the Apostle testifies, Blessed are ye if ye be rayled upon for the name of Iesus, for the Spirit of God and of glory rests on you: which on their part is exill spoken of, but on your part is glorified. Thus we see, quam magnos habeamus commilitones, how great and strong fellow-warriours we have to affist; the Lord being so present with vs, non vt serues suos spectet tantum, sed vt ipse lucterur in nobis, that he doth not onely behold his feruants in their conflicts, but he himselfe also doth wrestle in them.

Where, fer our further comfort, if any man be defirous to

received.

know, whether his sufferings be sufferings with Christ, or

not, let him consider these three things : first, how Iesus

received the Crosse as a cuppe given to him out of his Fathers hand, neither looking to Indas that betrayed him, nor to the Iewes that pursued him. Secondly, hee received it not grudgingly nor impatiently, but with an humble submission of his will to the will of his Father. Thirdly, hee suffered for this end, that he might abolish sin, and destroy him who had the power of death. If these three concurre in thy sufferings, thou mayest be sure they are sufferings with Christ: first, if passing by the instrument of thy trouble, thou looke to the hand of God, tempering and giving it vnto thee: secondly, if thou receive it with an humble submission of thy spirit to him who is the Father of Spirits: and thirdly, if it worke in thee a mortification of thy sinful lusts and affections.

And of this we have to make our vie in all our afflictions inward, or outward: and first concerning inward afflictions, if at any time it please the Lord to exercise vs with fearefull agonies of Conscience, let vs looke vnto GOD, who kils and makes aliue, who cafts downe and raises vp; let vs for a while beare his indignation, he abides but a moment in his anger: if wee finde that by them wee are more humbled, wakened out of security, and stirred vp more feruently to pray, and that the life of finne is weakened in vs. let vs be out of all doubt that these inward troubles are sufferings with Christ; whose soule for our sinnes was heavy vnto the death, and his body did fweat bloud, through the vehement anguish of his Spirit. And as for outward sufferings, they are eyther fuch as concerne our Name, our goods, or our persons. As for those which concerne our name: it is a fingular policie of Sathan, to beare downe the children of God, in the estimation of others, vt qui conscientia sua luce clarescunt, alienis rumoribus sordidentur, that they who are glorious in the light of their own conscience, may be made filthy by the false reports of others, and so made unprofitable to doe others the good that they would: but let vs in such tentations learne from Danid, to looke vnto

Comfort a. gainst inward afflictions.

Comfort 2gainst outward
Afflictions,
which we suffer, either in
name;
Ambrose.

God, and not to Shimei, vsing the vndeserued contumelies of men, as profitable meanes to work in vs that inward humiliation, which our manifold sinnes, though not against man, yet against God require of vs: so shall we suffer with him, who being the innocent Lamb of God, sustayned neuerthelesse great contradiction of sinners, reproched to be one possessed with a diuell, notwithstanding that he was the very Sonne of God, filled in his manhood with the holy Ghost.

Or in our goods,

Fob. 1. 21.

Or in our perfons. Heb. 12.9.

In trouble it is expedient to looke vnto the end thereof.

And as concerning the losse of worldly goods, who ever be the instrument, learne thou to take it as a cup out of the hand of thy heavenly Father, after the example of Iob, who passing by the Sabeans & the Caldeans, looked to the hand of God, The Lordhath given, and the Lordhath taken, (saith he) blessed be the name of the Lord. It is not for lack of love that the mother withdrawes from the Child the vse of the pap, but that she may acquaint him with stronger meat; and if the Lord take from vs these transitorie things, it is not because we are not beloved of him, but that we may set our hearts upon those things which are more weighty and permanent; which if we doe, then are our sufferings, sufferings with him, who being rich became poore, that in all things we might be made rich in him.

And the same are we to doe in those troubles which we sustaine in our bodies: for if (as the Apostle saith) we have had fathers of our bodies who have corrected vs, and wee have given them reverence, should we not much rather be in subjection to the father of Spirits that we might live? and if we can yeeld our bodies to Phisicions to be cut or burnt at their plesure, how much more should we submit them to the Lord in all humble contentment to be chastisfed, as hee will? seeing he protests himselfe he doth it not, but for our singular profit, that wee might be partakers of his holinesse.

Wee shall raigne with Christ.) Worldlings wrestle for their corruptible crown, as vncertain whether they shal obtaine it or no: but it is not so with the Christian, wee run not as

vncer-

vncertaine, we are sure that if wee suffer with Christ, wee shall also raigne with him : though for the present no trouble be sweet, yet is the end thereof most comfortable: and we are by the eyes of faith to looke vnto it, lest our present manifold tentations drive vs into impatience, for as hee that going through a strong running River is in danger to fall and drowne, by reason of the dizzinesse of his braine, vnlesse he fixe his eyes vpon the banke; so shall we be ready to faint in affliction, vnlesse we look to the comfortable end thereof. If we shall looke to Lazarus voon the dunghill, and lofeph in the prison, what can we judge them to be, but miserable men? but if we consider their end, we shal see the one in Abrahams bosome, and the other raigning in great glory under Pharach in Egypt; then shall we say, Verely there is fruite for the righteous, and we shall finde it true, which here the Apostle sayth, That if wee suffer with Christ, we shall also raigne with him.

VERSE 18. For I count, that the afflictions of this present time, are not worthy of the glory to be revealed.



HE Apostle heere subioynes an amplification of his first argument: wee shall not onely (fayth he) raigne with Christ, but raigne in fuch aglory, as doth farre furmount all our present sufferings, that if they be weighed to-

gether in a ballance, the one shall be found but light in regard of the other.

For I count.) The word the Apostle vseth here, imports thus much, after reasoning, I conclude; or, after iust reckoning, this is the fum which I collect and gather : here then are two circumstances which greatly amplifie his purpose, one that hee fets not downe this as an vncertaine opinion, but as a most sure conclusion gathered out of good reason. And againe, that it is the conclusion of such a one, as by

Amplification of the first principall ar. gument.

Hee that taffed both of present fufferings and of glorie to come, gines his judgement here of both.

experi-

The one hee tafted in his iourney from Ierusalem to Illiricum, the other in his iourney from Earth to Heauen.

experience knew both; what experience the Apostle had of our present suffering, he telleth vs, 2. Cor. 11. what experience he had of the glory to be renealed, hee tels vs, 2. Cor. 12. so that his words wee are to confider this way; let other men count and reckon as they will, this is my reckoning, who have proued them both, there is no comparison betweene them. What knowledge hee had of the weight of our present sufferings, hee tels you by a three-fold vniuerfality: first, that hee had suffered all kinde of crosses, hunger, thirst, colde, nakednesse, rods, stonings, imprisonings: fecondly, that he suffered in al places, in the sea, in the land, in the City, in the wildernes, where ever he came to preach the Gospell, there was hee persecuted by some one fort of trouble or other: thirdly, that hee suffered of all forts of persons, both of the Gentiles, and of his owne nation, both. of open enemies, and of false brethren. Againe, as for his experience of the glory to be reuealed, he tels you how he was taken vp into Paradife, and there heard fuch words as cannot be reuealed. This conclusion therefore is the more to be esteemed of vs, because he who gives out this judgement of the excellency of the one aboue the other, is such an one, as had experience of them both, he made a journey on earth from Ierusalem to Illyricum, all which way preaching the Gospell, hee suffered many afflictions; he made another journey from Earth to Heaven, whether in the body or out of the body, he could not tell, and there hee faw that inutterable glory : and comparing with himselfe these two together, hee gives out this for a finall fentence, that al our present afflictions are but light, in respect of that infinite weight of glory to be reuealed. As for worldlings, we are not to stand vpon their testimony: for as he cannot giue out right sentence betweene two parties, that heares not both their causes, so cannot the worldling, who knows fomething both of the pleasures and sorrowes of this life, but nothing of the loyes which are to come, confider how far the life to come is to be preferred before this: and therfore: fore albeit in the conclusions of his heart he gives out sentence in fauour of the life present, we are not to regard it, because he hath not heard nor considered that which tends to the commendation of the other.

Wee see then here, how that our strength in troubles is greatly increased by the fight, at least by the certainty of that glory which will be the end of our trouble: this fight made the Apostle count light of his present sufferings: let Stephen haue his eyes in prayer to see the Heauens opened, and Iesus standing at the right hand of God, and hee shall not bee moued with the stones which the Iewes violently throw at him: let Moses see him who is inuisible, and hee shall not feare Pharaoh; let him see that recompence of reward, & he shall be better contented to suffer rebuke with the people of God, than to inioy the treasures of Egypt: this is that which made the Martyrs stand exulting and reioycing, euen then when Infidels tormented their bodies. If they had been in the body, they had felt the paine, and it had disquicted them; Nunc vero non mirum si exules a copore, dolores non fentiant corporis, but now no maruaile that being out of the body, they felt not the dolours of the body: and where think ye was then the foule of the Martyr? certainly in a sure place, euen in Petra, in the Rock inuincible, in the bowels of Christ, Non sua sentit, dum Christi vulnera intuetur, he feeleth not his own wounds, while as stedfastly he fixeth his eies vpon the wounds of Christ; neither wil he be afraid for the losse of this life, who hath layd hold ypon eternall life, and is made fure of a better.

Let vs therefore pray vnto God diligently, that our eyes may bee opened, to see the riches of that glorious inheritance, that as we speake and heare of it, so in like manner wee may see and feele it, for the sight thereof makes all trouble easie, yea causeth the bitternesse of death to passe away: if the world threaten vs with her terrours, let vs remembet they are not comparable to Gods terrours; let vs not feare them who kill the body, and are able to doe no more: but

How the certainty of the glory to come mittigates our prefent troubles.

Ber. in Cant. ser.61.

It should make vs despite both the tthreatnings & allurements of men.

Mat. 10,8,

Men cannot give vs fo much as they would take from vs.

Howafflictions are Gods
Wine-presse to
the godly, to
presse out and
make manifest
his grace in
them.

But woe to the instrument of their troubles.

let us feare him, who is able to cast both soule and body into hell fire. Minatur homo carcerem, & Deus gehennam? For what comparison is here when a man threatens thee with prison. and God threatens thee with hel? And if againe the world promise reward, and allure vs with her pleasures, let vs remember they are not comparable to Gods pleasures. In all luch tentations wherein wee shall bee solicited to lose a good conscience, for the gaine or glory of the world, let vs answere our tempters, as those forty Martyrs answered the Emperours deputy, who by promising many rewards, would have entifed them to make apostalie from I E's ys CHRIST, Putas ne te tantum posse dare, quantum eripere contendis? Thinke ye (fayd they) that ye are able to give vs fo much as ye would take from vs? Non accipiemus honorem unde nobis nascetur ignominia, we will none of that honour, out of which ignomine and shame shall arise vnto vs : a worthy answere indeede; for though wee should gaine the whole world, and lose our owne soule, what recompence can that be vnto vs?

Affliction.) The Apostle commonly by two names expresieth our troubles : sometimes hee calles them 32170115. and sometime madulata, the first name they receive in regard of the malice of our perfecutors who presse vs, and are vnto the godly the Wine-presse of God, to presse out that sap and juyce of grace which is in them, which how euer they doe for the worst, the Lord turnes it vnto the best, making thereby that grace which lurked in them before, manifest vnto others, like vnto the good Wine-berries of GOD, the more they are pressed, the more the liquor of grace distilleth from them; and the sweeter sauour of life, to the edification and strengthening of all their brethren. Butlet their persecuters know, that how ever this triall of the faith of the godly shal be found vnto their honour and prayle, at the appearing of the Lord Iesus, the fruit which they shall reape of their labour, is tolde them by the Apofile, it is a righteous thing with God, to render vengeance

to them who trouble you: for every cup of trouble which the wicked fil vnto vs, they fill with their owne hands another cup of wrath vnto themselves, which how ever for a while they set by them, yet, as the Lord liveth, they shall be compelled in the end to drinke them out: thus we see why our troubles commonly are called pressings. The other name is sufferings, and so they are called in respect of the Godly, who beare them like the Lambes of Iesus, patiently and meekely, without grudging, or murmuring.

Where we are still to be admonished, that the sufferings which end in glory, are those that are suffrings with Christ; many are ambitious of suffring, and take vp the crosse before they be called vnto it, like those Circumcelliones in the dayes of Cyprian; but certainly, glory growes not out of euery fuffring, we must not fuffer as contentious men, or vain glorious: that God will bleffe an humble flying in trouble, rather then a presumptuous standing; we may see in Peter, if we compare him with the rest of the Disciples, for he fell more fearefully than the other. It is neither for vs to decline the Crosse of our Master, for so we shall be found not to bee his Disciples; neither yet in the heate and pride of flesh undertake to beare it, lest we be found presumptuous, and God punish vs. It is properly marked by Cyprian, that the first Martyrs staine for Christ were Infants, teaching all that are to come after, what manner of men the Martyrs of Iefus should be; namely, such as in regard of the cause for which they fuffer are innocents, and in regard of their affection, are meeke and fimple.

Of this present time.) In the original it is, of the time which is now. Hereby the Apostle will teach vs that our afflictions are but short, and endure but a while. The rod of the wicked shall not lye for ener upon the backe of the righteous: The time of our trouble in holy Scripture is called sometime a day of tryall, and sometimes an houre of tentation. As our Sauiour sayd to the three Disciples, Canye not watch with mee one houre? so may he say to vs all, as oft as we

Euery fuffering renders not glory.

The time of our trouble thort, called an houre or a day.

Pjal. 123.

Mat. 16.40.

faint .

faint vinder trouble, Can ye not suffer with me one houre? It was the comfort that Athanasius gaue to the Church in his time, that Iulian should be but Nubeculo citò transsura a stormy little cloud, that would quickly passe by; and it is certainly true, both of our troubles, and of all the instruments thereof, let vs waite a while on our God with patience, and we shall see them no more.

How our life is but the life of a moment.

This shortnesse of our afflictions depends ypon the breuity and vanity of our life, which in the estimation of Gods Spirit is fo short and vaine a thing, that hee vouchfafes not the name of life vpon it, without some restriction. Indeed it bewitcheth vs fo, that in our false imagination we coceit there is more folidity and continuance in one yeere that is before vs, then is ten that are past by vs; the time which is past, is gone away like a thought, & that which is to come, we think it longer, then indeed by experience we shall find it. But the Spirit of God, who best knowes it, gives vnto it the name of life, as I faid, with a restriction, he cals it a momentany life, it is but a moment wherin we liue; if we iudge aright we have no more : for as for the moments which are past, they are dead to thee, and thou to them, and as for the moments which are to come, they are vncertaine, and thou canst not be sayd to live in them; so that no more is left to thee wherein thou canst truly say I liue, but a moment, and this also must shortly goe away and give place to another, that so by succession of moments one vnto another, thy silly life may be prorogued for a while.

Sacred fimilitudes, by which the holy Ghoft shadowes the vanitie of our present life. 10b.7.6. Job.9. But this shall yet better appeare, if we consider those similitudes, by which the Spirit of God describes the vanity of this our mortall life. Patient lob compares the life of man vnto the Weauers shuttle, which scarce is in at the one end of the web, when it is out at the other, and he that lookes vnto it can hardly perceive it. Hee compares it also to the winde, that quickly flyeth by vs; and to the cloud, which speedily vanishes; to a Post that runnes diligently, and rests not till he conce to his end; to an hungry Eagle in the aire,

who seeing her prey afarre off, flyeth speedily vponit; to a flower that florishes at once, but withers incontinent; and last of all to a ship sayling in the sea before the wind, which for the present is seene, but within short space appeares no more, yea, doth not leave behind her any footfiep or token that any fuch thing was there; and as it is with them who fayle in her, that how euer they change their action, yet go they on in their course toward their wished Hauen : so is it with vs, do what we will, whether we cate, or we fleep, we are hasting alway toward our ends. The Pfalmist againe compares our life to a span or hand-breadth: to the graffe which groweth up in the morning, and is cut downe in the cuening: to a fleep which flips away, before we can know what we were doing in it: to a dreame, which of all things is most fickle and vaine: to a thought, which is not well begun, when it is ended : and last of all to a declining shadow, as is the shadow of the Sunne in the setting, which a man shall see on the top of a Mountaine lesse and lesse, vanishing till it bee no more. The Apostle S. Paul compares our life to a race, and Saint James compares it to a smoke or vapour.

Thus we see how little the Spirit of God esteems of that, whereof all the sonnes of Adam account so much. Our sinne hath shortened our dayes, and made them miserable; the pleasures of this life are worme-eaten, and the glory of sless but like the gourd of Ionas, which the one day growes up, and the next day is consumed by the wormes. If Salomon, who proued all the pleasures this life could yeeld, after tryall of them, cryed out All is vanitie; if Iob when his wealth had worne from him, looking to his fore-passed dayes was compelled to conclude, I have had for inheritance the months of vanitie: what shall wee looke to finde more comfort in this wretched life, than those men of God before us have found? let us not think it, if we seek our comfort in her perishing gaine or glory, we shall lament at the last; we have fished all night and have taken nothing; we

Job. 14.

Tfal. 90.

The pleasures of this life are worme-eaten.

Job. 14.5.

haue

He hath fewest yeeres, who hath lived most yeares.

The word exponed.

Onely the perfonall workes of Christ are meritorious. haue wearyed our felues, and it doth not profit vs.

O what a filly life is this ! que vinendo decrescit, which in living weareth away, and that which is worse, not onely sodainly goeth away, but also transeundo nos terit, weares vs in the going by, and makes vs euer the longer the leffe: and more of her daies this miserable life hath lent thee, the fewer thou hast. Worldlings account them who are aged men, of most yeares, but that they count wrong shall be made cleare by this similitude : I admit, that one who had in hispurse ten thousand pounds, hath wasted all to one; will any man, speaking of him, cal him for that, a man of great riches? the most they can say (if they speake in truth) is, that once hee was wealthy, but now is become poore. It might have bin fayd of him who now is aged, when he came first into the world, that hee was a man of many yeeres, for then hee had fifty, fixty, or feuenty yeers, as it pleased God to nuber them to thee, before to be fpent; but now the more of these yeares thou hast received, the fewer thou hast remaining vnto thee; fo deceiveable a thing is this life, that when she gives vs most, she leaves vs least. Non enim accedunt nobis anni, sed discedunt, for yeeres do not so come to vs that they abide with vs, but that they goe from vs.

Are not worthy.) The word is vied to expresse things which being waighed in a ballance are found equall, and so his meaning is, that our present sufferings are not of equall weight with that glory. We will not here stand out of this place to dispute against the doctrin of merits, which might be destroyed by an argument a consequenti, onely wee will answere that sophisticall reason, which the Iesuites in their marginall notes on this place vse, to stablish it: the workes of Christ cannot be denied to be meritorious, for the works of men are the workes of Christ, being done in them by the Spirit of Christ, therefore are they meritorious. That the workes of Christ are meritorious we deny not, understanding thereby his personall workes, that is, those which as Mediator he did in his owne person, in his owne blessed

body, while he was vpon earth: he bare the punishment of our fins: by the once offering vp his bleffed body vpon the Crosse, he made an atonement for vs, and satisfied his Fathers instice, by himselfe he hath made the purgation of our sins, and so in his owne body hath sinished and perfected that action of meriting; there needs no more to be done, neither by himselfe in his owne body, nor by himselfe in the bodies of his children, for meriting grace and life to them who are his, then that which hee hath done already in his owne blessed body.

As for the workes therefore which by his holy Spirit he works in good men, hee doth them not as supplements to his most perfect personall merits, for so his personall merits should be found vasufficient: which were blasphemy to thinke: but he workes them in the godly as effects of his vertue, whereby he communicates to them those benefits, which once in his owne person hee hath perfectly merited, tamit, righteousnesse, and life, and that for the beginning

and finishing of their conformity with him.

Secondly, those workes which Christ by his Spirit works in vs, are in such fort wrought by him, that they are not wrought without vs, and therefore cannot be perfectly holy, and consequently meritorious. As the sountaine is, so must the water of the spring be; as our selues are, so must our workes be: wee our selues in a great part are vncleane, and vnregenerate, what worke then perfectly cleane and

holy can be done by vs?

But leaving them and their errour, let vs marke heere for our instruction, that the inequality betweene our present sufferings and that glory, consists in these two, the one are light & momentany, the other of an infinite weight and eternall: and as our suffrings for these respects are not worthy of the glory to be reuealed; so are not the present perishing pleasures of sinne of any worth to be compared with that infinite weight of eternal wrath which is due to them. As the seuen yeeres of Famine in Ægypt did eate vp the former

Workes of grace in regenerate men, are not supplements of Christs personall merit.

They are not pure & perfect.

Our present vaine and fin. full pleasures requited with an infinite weight of wrath.

former seuen yeeres of plenty: so shall the endlesse forrowes of the wicked, make all their former pleasures to be forgotten: the dayes shal come you them, in the which they shal fay, I have no pleasure in them. Oh that men could consider this double loffe they incurre by continuing in their finnes; Esau sold his birth-right for a messe of pottage; and Adam lost Paradise for an Apple; and thou more to be lamented, that becomes not wife by their example, loses like a foole that glory to be reuealed, for a floure: for what better are the best things of this world, than the floure of the Rose, which wanteth not its owne thornes and vermine? being plucked in the garden, it withers in thy hand before thou canst bring it home to thy house; and yet for the like of these thou doest forgoe those things which are aboue, and more then that, redeemes those shadowes, by bringing vpon thy felfe that infinit weight of wrath, which is to be vpon all the children of disobedience.

see, it is glory. Ye shall weepe and lament (sayth our Sauiour) and the world shall reioyce, yee shall forrow, but your forrow shall be turned into ioy. Sometime God gives his children notable

comfort before trouble, as Elias received a double portion before his forty dayes fasting. Peter, Iames and Iohn saw the glory of Christ transfigured on mount Tabor, before they saw his fearefull and bloudy sweat in the garden; it pleased the Lord by the fight of the one to confirme them.

Of the glory.) The end of our present sufferings, here we

that the fight of the other should not confound them. Somtime againe the Lord in the middest of trouble gives his children such comfort, as deuoures al their present forrows; to Peter in the prison there appeared an Angell, and a light

Thining round about him; and lacob banished from his Fathers house, sees a more comfortable vision at Bethel, than any that euer hee had scene at home : but albeit the Lord

deales not alway with all his children, as he did with thefe, yet are they all fure of this comfort, glory shall be the end

of their fufferings,

Ioh. 16.20.

Comfort comes fometime before trouble, fome, rime in trouble, but alway after trouble, to the godly.

To be renealed.) The Apostle calleth it a glory to be reucaled:he telleth vs in another place, that it is prepared already, yea, it was prepared before the foundation of the world, but it is not yet reuealed: beatitudo illa comparari bic potest, possideri non potest, that felicitie may be obtayned here, but cannot be possessed here. Ne itag, quaras in via, quod tibi servatur in patria, seeke not therefore that in the way, which is kept for thee, till thou come to thy countrey: let vs possesse our Soules in patience, waiting for that which in this life is neither reuealed, nor can be possessed. Moses belought the Lord to shew him his glory, and he receyued this answer, No man can see it & liue : and when that glory filled the Tabernacle, it is faid, that Mofes could not enter into it. Seeing it is so that our wretched nature can not abide that glory, and wee cannot line and fee the Lord, let vs prepare our felues with ioy and contentment to dye, that wee may fee him.

And in the meane time, by that glory which God hath reuealed in his works, let vs judge of that which is not reuealed; if these workes of God which wee see, be so beautifull; what shall we thinke of those wee see not? out of all doubt, among all the works of God, those which are inuifible, are most excellent, as the body of man is a beautifull workmanship, but not comparable to the soule. This glory I count it the highest degree of eternall life: the first is, Righteousnes; the second, Peace; the third, Joy; the fourth is Glory: Righteousnesse breeds Peace, and Peace breeds Ioy, and our Ioy shal be crowned with Glory: if the doing. of the works of righteousnesse bring such comfort to the mind, as the godly find in experience, how shall our comfort abound, when we recease the reward of righteournes, which is Glory? Si sic bonus es querentibus te, qualis es assequentibus? if thou Lord be so good to them who seeke thee, what shalt thou be to them who finde thee? wee may be affured that these first fruits of the Spirit, and the earnest of our heauely inheritance, wherin now stands our greatest comfort,

Our glory is prepared, but not reuealed.

Aug.de San-Etis. ser. 46.

Exod.33.18

Exod.40.38 Moriamur vt viuamus.

Yct by the glory reucaled we may judge of that glory which is not reucaled. Aug. de temp fer. 99.

Ber. in cant.
fer. 47.
God is good to
them who kek
him, much
more voto the
who find him.

Aug.de temp. fer. 49.

We shall see much more in heauen, than we can heare of it.

Basil.exham.

Meditation of the Glory to correrecom, mended to vs.

Ang.de verb. dom.ser.64.

comfort, shall appeare as nothing, when that masse of glory shall bee taken vp, and communicated vnto vs. As the light of the Sunne, when it ariseth, obscures the light of the Moone and Starres: fo that glory, when it shall be reuealed, shal obscure those our ioves, which now we esteem to be greatest: Adeo enim pulchra est facies illa, vt illa visa, nihil alind possit delectare, for, so pleasant is that face of God. that they who once see it, can be delighted with no other thing. The Queene of the South heard very much of Salomons wisedome and of the glory of his kingdome, but as the confesseth her selfe, the halfe of his glory was not told her; and so shal we one day not only say with the Psalmist, As we have heard, so have wee seene in the Citie of our God, but shall be compelled to acknowledge, that the glory prepared for vs, by innumerable degrees excels all that ever wee heard of it: Semper enim maiora tribuit Deus, quam promittit, for the Lord our God gives alwaies greater things than he promifeth.

And yet albeit we cannot speake of it as we should, let vs meditate vpon it as we may : where the Apostle is filent, who can speake? when hee was rauished to the third heauens, hee heard such words as hee could not veter : and againe, the eye neuer faw, the eare neuer heard those things which God hath prepared for them who loue him: facilius inuenimus quidibi non fit, quam quid fit, it is more eafie to tell what that life is not, than to tell what it is : yea certainly the Lord would neuer vie it as an argument to comfort vs in trouble, were it not that it is his wil, that we exercise our mindes in the confideration thereof. When the Lord first promised to give Abraham the land of Canaan for inheritance, he commanded him to rife, and walke through the land to view the length and the breadth thereof; albeit he was not to put him in a present possession thereof, yet the Lidrd will have him to view it, that the fight of that which God had promised, might sustaine and comfort him, till the day of possession came: fo wee, though wee bee not presently presently to be entred into possession of our heavenly Canaan: yet seeing the Lord hath so commanded vs, let vs now and then go with Moses to the top of Pisgah, and view it; that is, let vs separate our soules from the earth, and ascend by prayer and spiritual meditation, and delight our selues with some sight of that land, as it shall please the Lord to give it vnto vs.

There are foure principall names, by which the holy Spirit in Scripture expresses the felicitie of the Saints of God in heauen: first it is called a life, and such a life as is eternall: fecondly, it is called a glory, and fuch a glory as is a crowne of glory, and that of infinite weight : thirdly, it is called a kingdome, and fuch a kingdome as cannot be shaken: fourthly, it is called an inheritance, and fuch an inheritance, as is immortall, vndefiled, and that fades not away. Tell, O man, what is it thine heart would have? Is there any thing thou louest better than life ? is there any better life, then a life of glory? is there any greater glory, than a kingdome of glory? is there any furer kingdome than that which is thine by the right of an immortall and permanent inheritance? and yet these are the excellent things prouided and referred for them who patiently fuffer with the Lord Iefus Christ.

But to infift in the words here vsed by the Apostle, let vs consider in them these foure things. First, the excellency of it in the word, glory. Secondly, the eternitic of it, which is to be collected of the secret opposition made between it and our present sufferings which are now. Thirdly, the manifestation of it, in this that he saith, it is yet to be reuealed. Fourthly, the verity and soliditie of it, in that he saith, it is to be reuealed in vs.

First then the excellency of that life is to bee considered, in the word glory. There shall bee there no base nor contemptible things, all shall be glorious that is there, and our estate then shall be an estate of glory. Now we see the Lord but through a vaile, and in a mirrour, but then we shall see

Our estate in heauen expressed vnder foure most comfortable names.

Heb. 12. 28.

Foure things marked here concerning the life to come.

The excellency of it.

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the Lord face to face, and shall in such fort behold his glory, that we shall be transformed into it. This change, as witnesseth the Apostle, is begun by the fight of God, which we haue in the Gospell: For even now wee behold as in a mirrour the glory of the Lordwith open face, and are changed from glory to glory by the same image, by the Spirit of the Lord; but in heauen this change shall be perfected, and wee shall bee fully transformed into his holy fimilitude, so that nothing shall be left in vs, but that which is his owne workemanship. O how hath the Lord magnified his mercie toward vs! hee hath raised our honour from the dust, and deliuered our foules from the lower hel, & hath made vs fit with himfelfe in the highest places, where we shal be filled with the ioves which are at his right hand; we shall drink of the rivers of his pleasures; in his light we shall fee light, and be transchanged by the light of his countenance.

changed by the light of his countenance.

Moses was forty daies with God vpon Mount Sinai, and his face shined so brightly, that when he came downe, the people of Israel might not behold him. If fortie dayes remaining with God did fo transchange him, how shal we be changed, who shall for euer abide with him, and neuer any more come downe from him? Our Sauiour Christ fayth, that the face of the Iust shall shine in that day, like the Sunne in the Firmament. O what glory shall bee among them all ! when the glory of one shall bee like the brightnesse of the Sunne? Et qualis tunc erit splendor animarum, quando solis habebit claritatem lux corporum? and when the light of that body shall be like vnto the light of the Sunne, how great, think ye, shall be the shining light of the soule? Those three disciples that were with our Lord vpon mount Tabor, were fo filled with ioy at the glance of his glory which they faw, that they wished they might bide there for euer; how then shall we be rauished, when we shall see that full manifestation of his glory? we shal never defire to remove out of that mountaine of God: another heart shall be given ys, and wee shall become other men then we are : fo that as a

little

Forty dayes company with God, changed the face of Moses, how much more? &c.

Aug. ad frat. in Erem.

If our bodies shall shine as the Sunne, what shall our soules bee? little drop of water powred into a great vessell ful of wine, loseth but the taste and colour of Water, and becomes Wine, or as Iron put into the fire, takes on after a sort, the nature of fire, and as the ayre illuminated with the bright shining Sunne, seemes not so much to be illuminated, as to be light it selfe; so our soules and bodies, when the glorie of God shal shine vpon them, shal be so wonderfully transchanged, that after a sort, we shall become partakers of the divine nature.

Beside this, the excellency of that glory shal yet better appeare, if wee confider the companions with whom wee shall be glorified: there is the Congregation of the first-borne, all of them are men of excellent strength and dignity, not of base linage, but noble indeed; for by their second birth they are the sonnes of God, and brethren of the Lord Iesus. The Citizens of Tyrus are described by Esay to have beene companions to Princes; but in that heavenly Icrufalem, euery Citizen is a crowned King, and none but Kings, are free-men of that City, knit among themselues by the band of one Spirit, into so holy a communion, that every one of them accounts the ioy, & glory of his brethren, an increase of his owne ioy. It is not there as here vpon earth, where the joy of one, is the cause of sorrow to another: the light of the Sun darkneth the Moon, and the light of the Moon, obscureth the light of the Stars; if the one halfe of the earth be illuminated, the other is left in darknesse: but there the light of one augmets the light of another, the glory of one shall be the glory of all, every one of them reiovcing, not only because the lightsome countenance of God shines vpon themselues, but also because they see their brethren admitted to the fruition of the same glory.

But among all those, with whom we shall be glorified, there is one companion of our glorie, who about all the rest shall breed vs exceeding delectation, Iesus Christ the man: O with what boldnesse and spiritual reioycing, shall wee stand in among the holy Angels, when wee shall see All the companions in that glory are firstborne, all Noblemen of strength and dignitie.

The glory of one of them augments the glory of another.

Specially the fight of Iefus, Lord of that fair mily, shall increase our ioy.

the Lord of the house, the Prince of glory, clothed with our nature? Now we are sure that our Redeemer liueth, and wee shall at the last day see him in our slesh, wee our selues shall see him, our eyes shall behold him, and none other for vs; and herein is our comfort, that albeit as yet we have not seene him, wee love him, and reioyce in him with ioy vnspeakable and glorious.

Whether wee shall know one another in heauen or not.

And of this ariseth vnto vs some resolution of that doubt which commonly is moued, whether one of vs shall know another in Heauen or no? Shall we know the Patriarches, the Prophets, the Apostles? It is true that these natural delights, which now we have one of vs in another shall vanish: (yet as I have sayd) the joy that shall arise vnto vs of the glorification of others, leaderh vs to think that we shall know them. Peter, lames, and lohn, did they not know Moses and Elias talking with the Lord Iesus, albeit they had never seene them before? And did not Adam, so soone as he wakened out of his sleepe know Enah, that she was bone of his bone, and shell we thinke that the second Adam restoreth lesse knowledge to his redeemed, than they lost in the sirst Adam?

The confide. ration of the place shewes the greatnesse of that glory.

Last of all, the consideration of the place wherein wee shall be glorified, will lead vs to consider the excellencie of that glory. As for the place, our Sauiour sometime calleth it Paradise, there being no meeter place in the earth to shadow it, then was that Garden of Eden, the habitation of man in the state of innocency: sometime hee calleth it his fathers house, wherein are many mansions: sometime the euerlasting habitations. The Apostle calleth it the third heauens; a house not made with hands, but eternall in the Heauens. We see in this composition of the world, that siness things are situate in highest places; the earth as grosest is put in the lowest roome, the water about the earth, the ayre about the water, the sire about the ayre, the spheres of Heauen, purer then any of them, about the rest; but the place

place of our glorie is aboue them all, in the heaven of heauens, which doth not onely note the excellent purity therof, but shewes also what excellent purity is required in all them who are to inhabite it.

There are three places (fayth one) wherein the fonnes of God at three fundry times make refidence, according to Gods good pleasure. The first is in our mothers wombe : the second in this earth: the third is that Palace of glorie which is aboue : from the first, the Lord hath brought vs to the second; and from the second, wee rest in hope that the Lord in his owne good time will bring vs to the third. If wee compare these three together, in time, in bounds, and in beauty, we shall finde, the second doth not so farre excell the first, as the third excels the second. The ordinary time of our remaining in our mothers wombe is nine months; the time of our folourning in our fecond house is farre longer, threefeore and tenne times twelve months: but in our third house, neither dayes, months, nor yeeres shall be reckoned vnto vs, for it is the place of our everlasting habitation.

If againe we compare them in bounds and largenesse of place, we shall finde, that as the belly of a woman is but of narrow bounds, in regard of this ample vniuerse, so this is nothing in comparison of that high Palace, wherein are innumerable mansions, prepared for many thousans of Elect Men and Angels. For if one starre be more then the whole earth, what is the firmament which contains so many stars? And if the Firmament be so large, what shall we thinke of the heaven of heavens, which hath no limits, within which it is bounded?

And lastly, if we compare them in beauty and pleasure, O then what a difference shall arise! When thou wast in thy mothers belly, though thy bodie was indued with those same Organes of senses, yet what sawest thou, or heardest thou there? Euery sense wanting the owne natural object, could breed thee no delight: but this thy second house, R 4

Three places of our residence: the sirst is our mothers womb, the se, cond is the earth, the third is the heauens

Compared to gether in time.

Compared in bounds.

Compared in beauty and pleasure,

The feeling of our fecond house, is but the pauement of our third house.

Luke 1.14.

Joh. 1. 36.

Ahashwerus banquet not comparable to our marriage banquet.

Estb.

thou feeft it replenished with variety of all necessary and pleasant things, no fense wanting innumerable objects, that may delight thee; and yet all the beauty and pleasure of this earth is as farre inferiour to that which is aboue, as it is superior to that which the Infant had in the mothers belly. The firmament, which is the feeling of our fecond house, beautified with the Sunne, Moone, and Starres, fet in it by the hand of God, and shining more gloriously, than all the precious stones in the world, shal bee no other thing, but the neather fide of the pauemet of our Palace. Iohn the Baptist sprung for ioy in the belly of his mother Elizabeth, whenthe Lord Iesus came into the house: in the wombe of his mother Mary: but afterward when he faw the Lord Iefus more clearely face to face, and pointed him out with the finger, Behold the Lambe of God; when he stood by him, as a friend, and heard the voice of the Bridegroome, he reioyced in another manner: fo in very truth all the reioycing that we have in the house of our pilgrimage, is but like the fpringing of Iohn Baptist in the mothers wombe, in comparison of those infinite joyes wherewith wee shall bee replenished, when we shall meete with our Bridegroome in our Fathers house, wherein we shall see him face to face, and abide with him for euer.

It is written of Abashnerus, that he made a great banquet to his Princes and Nobles, which lasted for the space of an hundred and sourcescore dayes, and when he had done with that, hee made another banquet to his Commons, for the space of seuen dayes; the place was the outmost court of the Kings Palace; the Tapestry was of all forts of colours, white, greene, and blue, fastned with cords of sine linnen and purple, through rings and pillars of silver, and marble; the beds were of gold and silver; the pavement of porphire, marble, alablaster, and blew colour, the vessels wherin they dranke were all of Gold; all this hee did, that hee might shew the glory of his kingdome, and the honor of his maie-sty. If a worm of the earth hath done so much for declaring

his begged glory, & rauished men into admiration therof, how, I pray you, shal the Lord our God the great King, declare his glory; when he shall make his banquet, couer his Table, and gather his Princes, that is, his Sonnes, thereunto, not for a few dayes, but for euer; not in the outmost Court, but in the inner Court of his Palace? Surely, no tongue can expresse it : for seeing hee hath decked this world wherein wee foiourne, and which I have called the outmost Court of this Palace, in so rich and glorious manner, that he hath ordained lights both by day and night to shine in it, and hath prepared a store-house of Fowles in the ayre, another of Beasts in the earth, and the third of Fishes in the Sea, for our necessity; beside innumerable pleasures for delectation; what glory and variety of pleafures may wee looke for, when he shall separate vs fully from the children of wrath, and assemble vs all into the inner Court of his owne Palace, into the chamber of his prefence? Wee may well thinke with the Apostle, that the heart of man is not able to understand those things, which God hath prepared for vs; and therefore will rest with Danid, Blessed is the man whom thou chusest, and causest to come unto thee, hee shall dwell in thy Courts, and bee satisfied with the pleasures of thine house.

This being spoken as concerning the excellency of that life, in that it is called a life of glory: the next thing to be considered here, is the eternity thereof: for there is here a fecret opposition betweene our present sufferings, of which the Apostle here sayth, they are but for now, and betweene that giory, which 2. Cor. 4. he cals eternall: but herein we

infift not, having spoken of it before.

The third thing concerning this glory here touched, is the clarity and perspicuity thereof, It shall bee renealed, and not obscured any more, as now it is. Now our life is hid with Christ in God. Now are weethe sonnes of God, but it appeares not what we shall bee. As our Head being the God of glory, came into the world in the shape of a servant: so his mem-

If the outward court of Gods Palace bee so furnished as we see, what is the inner.

Pfal.65:

The eternity of it.

The clarity & perspicuity of it.
Col. 2. 3.
1. Joh. 3.

ers

Mans life on earth a stage. play, wherein men are disguised, seeming to be that which they are not.

Pfal.

The verity & folidity of it, it is within vs.

Pfal.

Pro. 13.

bers liue here in earth in a contemptible estate, far inferior to their glory: therefore Gregory Nazianzen compares the life of man ypon earth, to a ftage play, wherein oftentimes the Gentleman appeares in a Beggers weed, and the Beggar comes in with the royal robe and Scepter of a King; in the time of action they cannot be discerned, the honorable person being disguised, is euill intreated, as if no honor were due vnto him, and he is placed in the feat of honour, who is not a man of honor: but when the play is done, and the disguising Garments layd away, then every man is knowne to bee such as indeede he is, and returneth to his owne place: it is even so in this present world, the sonnes of God appeare in most contemptible shapes: and on the other part, none more honorable than those of whom we may fay with the Pfalmist, When they are exalted it is a shame for the sonnes of men. But when the play shall be ended, the Maskes and Vailes shall bee taken from the faces of men. and every one shall appeare that which he is : the beggerly garment of Lazarus shall be taken from him, hee shall bee declared to be the sonne of God, and gathered vnto Abrahams bosome; the purple garment of the rich Glutton shall in like manner be layd afide, and then hee who feemed honourable in the world, shall be sent vnto hell, and couered with shame and confusion.

The last thing to bee considered here, concerning this glory, is the verity and solidity thereos: it shall not only be reuealed vnto vs, but saith the Apostle, it shall be reuealed in vs, enemin. Where we have to put a difference between the glory of a Christian, and the vaine glory of the Worldling; the glory of Ierusalem is within; the Kings Daughter is al glorious within, but the glory of worldlings is without them, for they either place their glory in the multitude of their attendants: The glory of a King consists in the multitude of his subjects, if they have no people to honour & obey them, their glory goeth to the ground; or in the testimonic and commendation of men, counting it their glory to be praised

of men. As the Camelion liues on the ayre, so liue they on the breath of other mens mouthes; if men commend them, they are pust vp; if men speake euill of them, they are cast downe. O filly glory that is made vp and downe by the breath of another mas mouth! surely it can neither be stedfast nor stable. For as the Moone stands neuer in one state, but changes continually, because it hath no light of the owne, but borrowes it from the Sun, and therefore shineth more or lesse, as it is in aspect with the Suune, so is it with them whose glory depends upon the testimony of others, their greatnes is made up or down, according to the praise or dispraise of men; but he who with such according in the testimonie of a good conscience; for that which at length will be our glory, must be reuealed unto us.

Others againe are so soolishly vaine-glorious, that they place their glory in their garments. This is a begd and vanishing glory: from the Wormes Man borrowes silkes, to decore him: from the Shel-sish Pearls: from the earth siluer and gold: from the Sheep, wool to be his garment: from the Oxen their skin, to bee his shooes: from the Fowles seathers, to dresse him like a soole. Thus being clad like Herod on his birth-day, hee will seeme to bee an honourable man, soolishly reioycing in that which is the witnes of his shame, and should bee the matter of his humiliation: thus men having lost that glory which God gave them in the beginning, Sollicite huc & illue circumeunt, aliunde sibi gloriam colligentes omni irrisione dignissimam, runne vp and downe with great care, gathering from other things a glory to themselves, most worthy to be scorned.

Now to conclude, as we have some way seene the greatnesse of this glory prepared for vs, so are wee to labour to have our harts inflamed with such a love and desire therof, that we may despise the best things of this Earth as Dung, and account the greatest glory of sless, to be as withering grasse in comparison of it, and may resolve patiently to

Silly glory of worldlings is without them, either in their followers,

Or in their gorgeous garments,

Chry. in Mat.hom. 4.

Vie of this doctrine is to moue vs to exchange things prefent with things to come,

What tafte worldlings have of the ioyes to come.

beare, yea, to reioyce in our present afflictions, under hope of that glory to be reuealed in vs. There is no man wee fee that will refuse to change for the better, hee exchanges filuer for gold, and gives lead for precious stones, though the better he gets be but in opinion : and shall not we be content like the wife men of God, to forgoe the earth, and the pleasures thereof, that we may inioy heaven? As for worldlings, it is no maruaile to fee them take a dunghill of earth in their armes, and fay vnto it, Thou art my ioy and my portion: for they not being illuminated with the light of the living, make choyce of that, which, according to their light, they esteeme to be best; or if at any time they have tasted of the powers of the life to come; yet are they like to those Marchants, who having tafted wines which pleafed them well, refuse to buy them, being scared with the greatnesse of the price which must be given for them; even so have they their owne ioy at the hearing of the word, and have alforheir owne defires to bee glorified with Christ; but when they heare that before they inioy that glory, they must suffer with Christ, deny themselues, forsake their sinful pleasures. and cease from their gainefull trade of wickednesse, they giue ouer the bargaine, they stumble and fall backe to the former course of their vingodly life.

The only cause why we walke flowly toward that glory, is because weeknow it not.

Ephef.

Pfal.

But assuredly if we all knew those things which belong to our peace, but now are hid from our eyes, ten thousand worlds could not keepe vs back from them; and therefore seeing all the cause of our slow running towards that price of our heavenly calling, is in the darknesse of our minds, let vs pray continually that the Lord would lighten the eies of our vnderstanding, that we may know the riches of his glorious inheritance prepared for the Saints. And againe, Lord, remember vs with the fauour of thy people, and visit vs with thy saluation, that wee may see the selicity of thy Chosen, and reioyce with the ioy of thy people, and glory with thine Inheritance: which the Lord grant vnto vs for Iesus Christs sake.

Verle

VERSE 19. For the feruent desire of the creature wayteth when the sonnes of God shall be renealed.



Ee haue heard hitherto the Apostles sirst principall argument of comfort against the Crosse, taken from the end of our afflictions, set down in the end of the 17. verse. If wee suffer

with Christ, we shall raigne with Christ. This argument he harh amplified in the 18. verse. We shall be glorified with such a glory, as for weight & eternity shall farre exceed our prefent sufferings. Now hee infifts still in the fame amplification, and hee proues that glory must be both a great and a certaine glory. First, because the creature, by that instinct of nature which God hath put into it, waites for the reuelation of that glory. Secondly, because the sonnes of God who have received the first fruits of the Spirit, by instinct of grace, wait also for it. Now it can neither be a small thing nor yet vncertaine, which God hath taught his creatures both by instinct of Nature and of grace to long for: but it must be some excellent and most certaine good, wherupon God hath fer the instinct and desire of his creature.

This being the Apostles purpose, the order of his proceeding is shortly this : verfe. 19. he fets downe a proposition of the creatures feruent defire, to fee that glory renealed: thereafter he affignes two reasons why they are so defirous of it. The first is, verse 20. taken from the present hard estate of the creature. The next is, vers. 21. taken from their future better estate, vnto the which they shall be reflored, when the fons of God shall be reuealed: and then he concludes this argument yerf. 22. And this purpose hee handles at the greater length, because in all the booke of God this subject is not handled, saue in this place onely.

For the fernent.) Here, as I have faid, he fers downe a proposition of that feruent desire, whereby the creature waites for the reuelation of the sonnes of God; and his earnest

The Apollle infifts in the amplification of this glory.

He proues the greatnelle and certainty of that glery, by two arguments

From the feruent defire which the creature hath to it by the instinct of Nature.

From the fer. uent defire which the godly haue to it by the instinct of grace.

The order of his proceeding in the firft argument,

A proposition of the feruent defire of the creature exprest by foure phrases.

expecta-

expectation of the creature he expresseth by source very significant phrases: the first word signifieth such an earnest desire, as wee vie to testifie by the lifting vp of our head, and attentiue looking for the coming of one, whom we would saine haue; with this he ascribes to the creature a hoping, and thirdly, a sighing and groning, such as is vied of them, who lye vnder a heavy burden, whereof they would saine be eased: and last he sayth, they travaile in paine with vs: thereby declaring the vehemency of their desire, that it is like the carnest desire of a woman travailing with childe, who most earnestly wisheth to be delivered.

Waiting, hoping, fighing, groning, aferibed to the creature, to fignific their naturall inclination and inftinct.

All these by a figure, and improperly ascribed to the creature, fignifie vnto vs, that forcible inclination and instinct of nature, whereby the creature bendeth it selfe to practice that good in the highest degree, for which it was made, to the glory of God and good of man; which because it is not permitted to do, being restrained by a superiour power for the fin of man, therefore it is described vnto vs fighing and groning, wearse of the present estate, and waiting for a better. As we see that the needle of the Mariners compasse, touched with the Adamant, hath in it this naturall inclination, that it feekes continually toward the North, from which if it be restrained by any violent motion, it shakes and trembles continually, as a malecontent; but if it obtains the owne end, and be once directly fet toward the North, then doth it rest : it is even so with the creature, the heavens and the earth being subdued vnder the bondage of vanity, & their natural inclination to good restrained, for our fins, cannot rest, but in their owne kinde figh and grone, waiting for the day of their deliuerance: and this instinct of nature in the creature, is vnto the Lord as a certaine voice or defire, which he vnderstands no lesse. than he doth the voyce of the mouth, or defire of the heart in those creatures, whom he hath indued with reason and fense. This being spoken for the exposition of the words, we come to the doctrine. We

We find in the holy Scriptures a three-fold vie of Gods creatures toward vs : their first vsc is to serue vs, if wee will ferue the Lord; yea, vpon this condition, the Angels are not ashamed to be called our ministers and servants. Their second vie is to crosse vs when we offend God, then they serue either to punish vs in our persons, or to hurt vs in our goods; for when wee will not willingly honour God with the first fruits of our riches, but abuse them to the fulfilling of our owne lusts, it is a righteous thing with God to taxe vs against our will, by sending forth his officers and exacters, such as the Caterpiller, and the Palmer-worme, to eate vp that tribute which wee owe vnto God, but have refused to pay him. And thirdly, they serue to teach vs; for there is no creature in Heauen or Earth which doth not teach vs fome lesson: the Emmet learnes vs prouidence, the Fowles of the ayre, and Lillies of the field teach vs to cast our confidence on God: and here the creature is brought in teaching vs to become weary of our present seruitude of sinne, and to long for our promifed deliuerance.

This is that miscrable estate whereunto man is brought by his apostacie from God. In the beginning man was made Lord and gouernour of all the creatures; in one day he called them all before him, and gaue them names according to their kindes, as one who knew them better in their nature and vertue, then they did themselues, and they all by coming at his call to his Court, acknowledged him, under God, their superiour and Lord: this was a part of mans glory in the beginning; but now falling away from God, hee hath also so farre degenerated from his owne kind, that he is become inferiour to the beasts: as Balaams Asse was wifer then his master; so the creatures in their kind reproduc

the foolishnes of man, who was their Lord.

Waiteth.) The word imports a continuall act of expectation, their expectation expecteth: this earnest waiting of the creature may make vs ashamed of our blockish dulnes, that have not our mindes and hearts set continually vpon A threefold vie of the creature toward man.

How far man by apostacie hath degenerated from his original glory.

The waiting of the creature may make man afhamed, who waites not for that glory.

that

1. Pet. 3.

The fonnes of God noware not reuealed.

In regard of their persons, which now are not knowne.

Ioh. 15.20,22.

This learnes vs not to despise other men, because we know not what they are in Gods election, that day of our redemption, notwithstanding that exhortation belongs vnto vs, that we should looke for that day, and hast vnto it. As the creatures were not made for themselues, but for vs, so they shal not be restored for themselues but for vs, for the greater augmentation of our glory: and if they who shall have but the second roome, long for that day, how should we long for it, for whom that glory chiefly is prepared?

When the sonnes of Godshall bee renealed.) The sonnes of God are now fayd, not to be reuealed in two respects: first. because their persons are not reuealed: secondly, because the glory and dignity is not yet reuealed. As for the persons of electmen, it is true the Lord knoweth who are his, and makes themselves also after their effectual calling, to know that they are his; his Spirit bearing testimony vnto their spirits, that they are the sonnes of God, he gives ynto them that new Name, which none knowes, but they who have it; but now they are not so reuealed, that they are knowne of the world: For this cause the world knowes you not because it knowes not him. The good Wheate of the Lord is now fo couered with chaffe, and his excellent pearls are locked vp in earthen vessels, the vessell is seene and contemned for the basenesse thereof, the pearle is not seene and therefore not esteemed according to the excellency thereof: beside this, there are many of the sonnes of God not yet come into the world, and many already gone out of it, whom we know not:but in that generall affembly of the Saints of God shall bee gathered together into one, at the right hand of the Lord Iefus, and shall be clearely manifested, that the wicked, their enemies, shall know them, and bee confounded to behold them.

And of this ariseth a warning to vs all, that none of vs despise another, but that even those who for the present are evill, and contrary minded, we wayte vpon them patiently, proouing, if at any time God will give them repentance, that they may come out of the snare of the divell. The sons

of God are not yet reuealed, he that presently is an enemy in regard of his rebellious conversation, what knowest thou whether in the counsell of God hee bee one of Gods chosen children or not? And if he be so, thou mayst be sure, that before he dye, the Lord shall convert him, if not of a persecutor to make him a Preacher, as hee did Paul, yet at least a Prosessour of that same truth which thou hast embraced.

Secondly, not only are the persons of Gods sonnes vnknowne, but their glory also is now obscured, and their life is hid with Christ, they are accounted the off-scowrings of the earth, and intreated in the world, as if they were the only men to whom shame and ignominy did appertaine : yea, their glory is not known vnto themselues, even those who haue received the new Name, and the testimony of the Spirit recording to them that they are the fons of God; when they look to their contemptible bodies, and abundant corruption in their foules, they seeme vnto themselues to bee nothing leffe than the sonnes of God. I marke it, that wee may learne to beware of Sathans policie, whereby he carrieth vs to judge of our felues by our present estate, which cannot but breede in vs horrible feare and doubtings. To this craft let vs oppone that comfort of the Apostle, Dearely beloned, now are we the sonnes of God, yet doth it not appeare what we shall be, it is but the beginnings, and not the perfection of grace and glory which wee haue in this life : by the beginnings let vs know that we are the fonnes of God, and where we finde no perfection, let vs not be discouraged, remembring this is the time wherein the glorie of the sonnes of God is not yet reucaled.

We are here againe further to confider, that where the Lord gives ynto the rest of his workes, the name of a creature, hee vouchsafes upon us the names of sonnes, shewing vs, that albeit in regard of creation we are his creatures, and come under that same name with the rest of his works; yet now in regard of his grace communicated unto us, wee are

In regard of their glory which now is obscured, Col. 3.3.

The fonnes of God should not indge of themselves by their present estate.

1. Jub. 3.

Comfortable, that where the Lord calls the rest of his works his creatures, he calleth vs his sonnes.

much more than that which we were by creation, and in that respect more esteemed of by him, than all the rest of his workes beside. As a Father countest much more of his Sonne, whom he hath begotten, than he doth of all other things he hath whatsoeuer: so the Lord our God esteemes more precious vnto him, one of these his excellent ones, whom he hath begotten in his beloued Sonne the Lord Iefus, than he doth of all other besides. For their sakes he reproves Kings, hee alters the course of Nature, and turneth vp-side down the state of things in the world; yea, he shall declare at length that they are his onely treasure: from the time that once he gets them all gathered vnto him, the administration of this world, as no wit is, shall cease and take an end.

Our duty againe craues,
that in our
hart we should
preferre the
Lord aboue all
his creatures.

Oh that we could stirre up our hearts to a thankfulnesse toward our God! shall wee not honour him as our Father, who hath called vs his Sonnes? Shall we any more set anie of his creatures in our affection before him, who hath set us in his heart aboue all his creatures? Alas! how pittifull is the folly of man, who being ignorant of God goeth doting after the creature, as though the workes of his hands were more to bee beloued than himselfe? Or if there were more beauty or vertue in the creature than in him who made it? True indeed, they have their owne beauty, Pulchrum calum, pulchra terra, sed pulchrior qui secit illa, the Heaven is beautifull, the earth is beautifull, but more beautifull is hee that made them: the greatest goodnesse of the creature, is but the smallest sparke of that goodnesse which is in the Creator.

Verse

VERSE 20. Because the Creature is subject unto vanity, not of it owne will, but by reason of him who hath Subdued it under hope.



He Apostle having set downe in the former verse a proposition of that feruent desire, whereby the creature wayts for reuelation of the fons of God, affigneth now two reasons of their defire the first contained in this verse

is taken from the present euill estate of the creature, which now is subject to vanity. This vanity, as we take it, is opened to that originall integrity, wherewith the creature was indued in the beginning, and it confifts in these two: first, that the curse of God is laid on the creature for the sinne of man: fecondly, that the creature is abused contrary to its

owne will, which is also a consequent of the curse.

As for the first, the curse of God inflicted upon the creature for a punishment of man, hath spoiled the creature of originall beauty and originall vertue: the heavens now are beautiful, but nothing so beautiful as they were by the first creation: the earth also is spotted (like the face of a woman, once beautiful, but now deformed with scabbes of Leprohe,) with thiftles, thornes, and much barren wildernesse, which are the sensible effects of Gods curse vpon it. They haue, in like manner, lost much of their originall vertue, though the creature in its owne kind intendit felfe to produce those effects which it might have done by the first creation; yet it is restrained & subdued by a superior power. The necrer the Sun draws to the end of his daily course, the leffe is his strength, for wee fee the Sun in the euening decayes in heat, fo it is the longer by revolution, he turnes about in his sphere, he waxes alway the weaker : and to vie the similitude of the holy Spirit; as a garment the older it groweth, becomes the leffe beautifull, and the leffe able to warme him who weares it; fo the creatures by continuance

The first rea. lon of the ieruent defire of the creature, is taken from their present, hard, and cuill citate.

The creature is subject to a two-fold va nity.

By the curfe they are fooiledo originall beauty and vertue.

And as fin increateth, to the curte increafeth. of yeeres, decrease in beauty and vertue. The sinne of man hath brought this curse vpon the creature, and the daily increase of mans sin, makes a daily increase of the curse. The sirst man that sinned was Adam, and for his sake God cursed the earth: the second notorious sinner we read of was Cain, & for his sake God cursed the earth the second time: and albeit the Lord doth not alway tell in expresse words, how every abominable sinner that hath succeeded Cain, hath in like manner drawne on a new curse vpon the creature; yet that one serveth for all, to teach vs, that as sinne growes, so growes the curse, and the multiplication of the curse, brings with it a dayly diminution of that originall vertue and beauty, which the creature had in the beginning.

The other part of this vanity is the abuse of the creature,

The other part of this vanity is the abuse of the creature, which is three-fold: first, concerning God: secondly, concerning the godly: and thirdly, concerning the vvicked. Concerning God, this is a fearefull abuse, that the creature which God made for his glory, is abused to his dishonor; as when the Iewes tooke the gold and filuer which God gaue them, and made up of it Baal to themselves; or when the Persians worshipped the Sunne; and the Egyptians, Beasts in stead of God: for this vanity and bondage, the creatures in their owne kinde, sigh and grone, complaining they should be abused to another end, then that whereunto the Lord did make them, and whereat by their natural inclina-

tion they would be also themselves.

Secondly, the creature is abused as concerning the godly, when they are compelled to do cuil to those to whom they would do good: for every creature in its owne kinde, is naturally bent to be a comfortable instrument, & a servant to the Servant of God; but otherwise, where the fire is forced to burne them, or where the Water to choke them, or that they are in any such sort abused by the wicked to trouble the Servants of God, it is against their will; a vanity and servitude, whereof they saine would be delivered.

The other part of the vanity, is a threefold a-buse of the creature.

Concerning God.

Concerning the godly.

And

And thirdly, the creatures are abused, when they are copelled to serue the wicked rebels and enemies of God, fore against their will. The Sun is weary of shining to the wicked, who having their eies open to fee the workes of God, had neuer their hearts nor mouthes open to glorifie him; the earth in like manner is wearied with the heavy burthen of fin, which daily increases upon her; she cries unto God, and defires to be relieued of this bondage; yea, if the Lord did not restraine her, she would open her mouth and swallow the wicked, as shee did Corah, Dathan, and Abiram: and in very deede, when once the creature shall be fet at liberty, and no superior power shal hold them under this feruitude, then shall the creatures declare that they serued the wicked fore against their will, for no creature shall render any more seruice vnto them; the Sun shall shine no more vpon them, the Earth shall beare them no longer, and the Water shall not give so much as one drop out of her treafures to refresh them.

To declare this, out of that one temporall judgement inflicted upon the stiff-necked Egyptians, we may take some notice how fearefull that last and vniuerfall wrath shall be, that shall be powred out upon all the wicked, being affembled into one. Out of the third Heauen came his Angel to fight against them, and sue their first-borne. In the second Heaven the Sun with-drew his countenance from them, as from a people of darknesse, not worthy of his light. In the third Heauen the Elements by course fought against them, the fire flashed out terrible flames into their faces; the foft Water gushed out of the bowels of the clouds, & was turned into hard stones, to strike them, who in the hardnes of their hearts rebelled against God: the ayre became pestilentious to them, and corrupted their bodies with biles and botches: the Waters beneath were turned into bloud; the earth was poisoned with venimous flies, which made it rot; abominable Frogs made their land stinke, for the lothfomnesse of their sins : their sensitive creatures which served

Concerning the wicked, whom against their will they serve.

The creatures being reftored to the liberty, shall all concur to plague the wicked. them, were horribly plagued: their Flockes by land confumed with murraine: their fish in the Sea rots and dyes: their vegitative Creatures are also destroyed: their Vines and Fig-trees are blafted: the flax that should have clothed them; the barly that should have fed them are smitten, and there is nothing belonging to them, were it never fo smal, but the wrath of God seized vpon it. This was but a temporall and particular judgement, yet doth it make vnto vs tome representation of that universall judgement, wherein all the creatures of God shall concurre and lend their helps to torment the wicked, when the full cup of Gods wrath shall be powred out vpon them.

How a will is ascribed to the creature.

How frands it with Iuffice, that the creature is punished for mans fin ?

Not of the owne will.) This is (as we fayd before) figuratiuely spoken of the creature, that it is fayd to have a will. For the will of the creature is no other thing, but the naturall inclination of the creature; and the meaning is, that the creature of its owne nature is not subject to this vanity, but that it is subdued under it, by the superiour power of God, for the sinne of man. Where if it be asked how stands this with inflice, that the creature which finned not, should be subjected to vanity for the sinne of man? The question is eafily answered, if we consider that the creatures were not made for themselves, but for the vse and service of man, and that what soeuer change to the worfe is come vpon them, is not their punishment, but a part of ours. If earthly Kings without violatio of inflice may punish their rebels, not only in their persons, but by demolition of their houses, or otherwise in their goods & substance, how shall we be bold to reproue the Lords doing, who having convinced man of a notorious treason, hath not only punished himselfe, but defaced the house wherein he set him to dwell? Seeing he hath violated the band of his seruice vnto God, what reason is it that Gods creatures should continue in the first course of their service to him? Surely it stands with the righteous iudgement of God, that his creatures should become comfortlesse servants to man, seeing man of his own free-wil is

become

become an vnprofitable servant to his God; yea, a wicked

Rebell against him.

And againe, that the Apostle sayth, the change which is made in the Creature, is against the will of the Creature, it scrues greatly for our humiliation. The fall of apostate Angels was a fall by finne, but with their will, and without a Tempter to allure them, and now is without any hope that euer they shall be restored. The fall of man was also a fall by fin of his owne free will, but not without the Tempter, and now not without hope of recovery and restitution. But the fall of the Creature, was neither a fall of finne, nor of their owne will, but a casting of them downe against their will from their originall state, yet not without hope to be deliuered. Miserable in the highest degree are apostate Angels, who of their owne free-will, without any exterior Tempter, haue deserted their first habitatio, and cast themselves into remedilesse condemnation. Miserable in the second degree are reprobate men, who have fallen of their owne free-wil (suppose prouoked by an exterior Tempter) and shall neuer be partaker of the restitution of the sonnes of God. But herein hath the Lord magnified his mercy towards vs, that where wee fell with Angels, and reprobate men, yet we are restored without them. The confideration of our fall should humble vs, for in it we are worse then the Creatures; they have fallen from their glory, but not with their owne; we are fallen from ours, and we cannot excuse our selues, but it was with our wil. Again, the hope of our restitution should greatly consfort vs, considering that the Lord hath vouchfafed that mercy vnto vs, which hee hath denyed vnto others.

Further wee are taught here, so oft as we are crossed by the creature, not to murmure against God, nor to blame the Creature, but to complaine upon our selves. If the heavens about be as brasse, and the earth as iron, if the sea rage, and the ayre waxe turbulent, if the stones of the field be offences whereat wee stumble and fall, if the Beastes we have

The fall of Angels, of the creature compared.

Wee should blame ou selves when we are crossed by the creature. Man and the creature for mans fake are restored to hope, which neither apostate Angels, nor reprobate men haue.

bought or hired for our vse, serue vs not at our pleasure, set vs not soolishly murmure against them, as Balaam did vpon his Asse; what maruaile they keepe no couenant with vs, seeing we have not kept couenant with our God?

Vnder hope.) Herein hath the Lord wonderfully magnified his mercy towards vs, that he hath not only given to our selues a lively hope of full deliverance, but also for our greater comfort hath exteded the same toward the creature for our cause. The apostate Angels are not partakers of this hope, as wee layd before, that restitution promised in the Gospel, was neuer preached vnto them: we read that somtime they have given this confession, that Iesus is the Sonne of God, but they neuer fent out a petition to him for mercie; for they have received within themselves an irrevocable sentence of condemnation, & they know certainly that mercileffe judgement abides their wilfull and malicious apostasie; and reprobate men in like manner, haue no hope of any good thing abiding them after this life; and therefore, we are so much the more to magnifie Gods mercy toward vs, who by grace hath put a difference betweenevs and them, where there was none by Nature, and hath not onely giuen to vs our selues a linely hope of restitution; but also for our fakes hath made the creatures that were curfed for our finne, partakers of the same deliuerance with vs.

VERSE 21. Because the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God.

The second reason of the feruent desire of the creature taken from their better estate which is to come.



Ere followes the second reason, wherefore the creature servetly desires the day of the revelation of the sons of God, and it is taken fro that glorious estate, into the which the creature shal be translated in that day. Where sirst wee have to see what creature

this

this is which shall be deliuered: and secondly, what the deliuerance is. The word creature, is a general name of all the works of God, but here it is put for those creatures which being made by God for man, were hurt by the fall of man, and shall be restored with him. And so vnder this name we comprise not reprobate Angels and men; neither those excrements of Nature, which are bred of dung and corruption, neither thornes, thissles, or such like, which are the fruits of Gods curse vpon the creature for our sin, and are in that day to be destroyed, not restored: but by the creature we vnderstand the heavens and earth, with the rest of the elements and workes of God therein contained, made for the glory of God, and the vse of man,

And this is to declare that excellent deliuerance wee haue by Iesus Christ, there is no wound which Sathan hath given man by finne, but the Lord Iefus by his grace shall cure it : hee shall not onely purge our soules from all sinne, and deliuer our bodies from the power of the graue and corruption, but shall deliuer the creatures our servants from that curse, which our sinnes brought vpon them. To make this yet more cleere, we are to know that there are three objects of Sathans malice. The first is God and his glorie, the fecond is man and his faluation the third is the creature, made for Gods glory and mans good. The principall obiect of Sathans malice is God and his glory, he hates the Lord with a deadly and irreconcileable hatred; fo that if it lay in his power, he would vndoe that most high and holy Maiesty: but because, rage as he will, hee cannot impaire his facred Maiestie, he turnes him to the secondary object, which is man, & troubles him by all means, not fo much for mans owne cause, as for the Lords, whose glory he seekes to deface that thines in man. And if here also he cannot preuaile, by reason that the Lord hath made a hedge round about man, he turnes him to the third object of his malice, which is the creature; against which he is so insatiable, that if he can be licenfed to doe no more, yet doth hee esteeme

What creatures fhall be refto-

Iclus the reftorer heales euety wound that Sathan hath inflicted vpon man.

Three objects of Sathans malice: first God: fecondly, man: thirdly, the creature.

God overshooteth Sar than in all his machinations.

To what vie the creatures will ferue in the day of reflitution, we shall know best when we see it. it some pleasure to him, to get leaue to enter into Swine, that he may destroy them: and this he doth, not that he accounts a beast his prey, for all the beasts of the earth cannot satisfie this roaring lion, but that, destroying the creature, he may drive man to impatience, and provoke him to blash pheme the Lord, as by these same meanes he made the Gadarens murmure against Iesus Christ, and put him out of their land; and this hath bin the course of Sathan ever since the beginning.

But bleffed be the Lord our God, who ouer-shootes Sathan and all his intentions, that same man whom Sathan wounded hath the Lord restored, and shall set his Image more glorious in him than it was before: and those Creatures which Sathan defaced, for the hatred he carrieth to Gods glory and mans good, the Lord shall restore againe: the glory of God increaseth as it is impugned, euery new declaration of sathans malice shallend in a new declaration of Gods glory: neither is that enemy able to give a wound to any of Gods children, but the Lord shall make it whole, and shall at the length consound Sathan by his owne meanes.

And here because it is commonly demanded, vnto what vse can these creatures serve at this day, seeing we shal have no need of the Sunne, nor of other natural meanes whereby now our life is preserved? To this I answere, that if the Lord will have these workes of his hands to continue and stand as everlasting monuments of his goodnes, and witnesses in their kind of his glory; who is it that can contradict it? It is enough for vs, that we know they shal be delivered and transchanged into a more glorious estate; but for what vse, we shall best know in that day, when we shall see it: in the meane time reverencing the Lords dispensation, let vs rather endeuour to be partakers of that glory, than curiously to move thorny, and vnprofitable questions concerning it.

Now as for the manner of their deliuerance. Seeing the

Apostle saith, that the heavens shal passe away with a noise, and the elements shal melt with heat, & the earth with the workes therein shall be burnt vp with fire ; and feeing the Pfalmist faith, they shal be deliuered: This doubt shal easily be loofed if Scripture be made interpreter of Scripture. The Pfalmist in that same place expones the word of perishing, by the word of changing; what this changing shall be, the Apostle here makes it manifest, while he cals it the deliuering of them from one estate into another: fo that wee are not to thinke that they shall perish as concerning their substance, but as concerning those qualities of vanity, feruitude, and impotency, whereunto they have been subic Red by the fall of man. As filuer & gold is changed by the fire, the droffe perisheth, but the substance remaineth; so shall these creatures bee changed in that day, for which cause also they are called, New Heanens, and new Earth.

And out of this we may perceive the necessity of that exhortation given vnto vs by the holy Apostle: Seeing therefore that all these things must be dissolved, what manner of persons onght wee to be in holy conversation and godlinesse? Seeing the simplest servant who shall have any place in that kingdome must be changed, & receive a new livery, how much more ought we our selves to be changed, who are the sons and heyres of that kingdome? let vs not deceive our selves; no vncleane thing can enter into that heavenly servisalem, without sanctification wee cannot see the Lord; vnlesse we bee purged from our drosse, and purished and fined by the Spirit of the Lord, we shall not dwel in those new heavens, wherein dwels righteousnesse.

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How the Apofile fayth, the creatures shall be deliuered, seeing the Pfal mist sayth, they shall perish.

Reuel, 21.
Seeing the glory of that kingdome requireth that creature bee changed, how much more thould we be changed,

2. Pet. 3.12.

VERSE 22. For wee know that enery creature groneth with vs also, and transileth in paine together unto this present.

The same purpose further amplified by groning and fighing of the creature. He Apostle in this Verse concludes this purpose with some amplification thereof, for he ascribes to the creature a groning with vs, and a trauailing together in paine, whereby hee doth yet more expresse the vehemecy of their

defire: for as he that goeth under an heavy burthen, grones and longs to be eased thereof, or as the woman which trauailes with child, hath a most earnest defire to be delivered thereof, so the creature weary of this servitude, longs to be eased.

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Ifa. T.

This groning of the creature is not to be neglected, feeing in holy Scripture wee finde, that sometime God complaines to his creatures vpon the fin of man, and sometime the creatures complaine to God; miserable is man if hee do not complaine upon himselfe. In the first of Esay, there the Lord complaines to his creature vpon man, Heare, O Heauens, hearken O Earth, I have nourished and brought up Children, but they have rebelled against me, &c. And here againe the creature is brought in, groning, and complaining to God vpon man. The first bloud that euer the earth receiued into her bosome, sent vp vnto God a crying voyce for vengeance, and the Lord heard it, and now the earth maruailes in her kinde, that having received so much bloud of the Saints of God into her bosonie, the Lord should delay to enquire it: shee wonders againe that the hand of the Lord establisheth her, and makes her beare vp such a number of wicked men, as are a burthen to her, confidering that once he caused her to open and swallow vp Corah, Dathan, and Abiram: and hath many a time fince shaken her foundations, and destroyed by earth-quake notable Cities, making the houses of the inhabitants therof, their burial place

the burden of finne being now wonderfully increased, she maruailes that the Lord causeth her to beare it; and for this cause she cries and grones to the Lord: and this complayning of the creature, we are not to neglect it (as I sayd:) for seeing they sigh and grone for the vanity under which our sinnes hath subdued them, should not wee much more sigh and grone for our owne sinnes? assuredly if we doe not, we are consinced to bee more sensilesse then the sensilesse creatures themselves.

Concerning this metaphor of tranailing, it is two manner of wayes ascribed to the wicked in holy Scripture, and one manner of way to the godly. The first, their concupiscence is compared to a mother that conceiues and trauailes continually without rest, till it bring out sinne, and sinne being finished, is copared in like manner to a mother that bringeth out death. And secondly, the imagination of their hart is compared to a mother, which conceines cruell counfols, and mischieuous deuices against the godly: all their dayes they trauaile with this birth, & would fain haue it brought out to perfection, but at length they bring forth a lye; For the malice of the wicked shall flay himselfe, his mischiefe shall turne vpon his owne head, and his cruelty shall fall vpon his owne pate. But as for the children of God, they trauaile in paine of the monstrous birth of fin that is within them; not that they are defirous to perfect and finish it, but to de-Aroy and abolish it, as being a monster within them which they abhorre, an adulterous birth, begotten by a most vnlawful copulation between Sathan and their corrupted wil. the father that begot this Monster being Sathan, and the mother that conceived it, their corrupt nature: for this they figh, and cry vnto God with the Apostle : O miserable man! who shall deliner me from this body of death? This was his voice vnto God, and should much more be our continual lamentation, feeing in fins we are more aboundant, and in grace farre inferiour to that holy Apostle. The Lord therefore worke it in vs for his Sonne Christs fake.

Trauailing two manner of waies ascribed to the wicked in the Scripture.

Pfal. 7.

One manner of way afteribed to the Godly.

Rom. 7. 24.

Verse

VERSE 23. And not onely the creature, but we also who have received the first fruits of the Spirit, even wee doe sigh in our selves, wayting for the adoption, even the redemption of our bodies.

The second argument prouing the greatnes & certainty of that glory, is the feruent desire the godly haue to it by instinct of Grace.



Ow follows the Apostles other argumet, wherby he proues the greatnes and certainty of that glory to be reuealed, and it is taken from that feruent expectation which the sons of God haue of it. It can neither be a vaine nor a small thing, but

by the contrary both great and certaine, whereupon God hath fet the defire of his best creatures, by instruct of the Spirit of grace. So that wee have here first a description of Gods children; they are such as have received the first fruits of the Spirit: secondly, a two fold essect which this holy Spirit workes in Gods children; first, a wearinesse of their present bondage and servitude of sin: secondly, a wayting by a constant expectation for a better. And this doth very much consirme the Apostles purpose, there being none on earth, who can better judge the excellency of that glory to come, then they who have received the first fruites thereof. Out of all doubt the testimony of any one, who hath tasted of that joy to come, is more worth to commend it, than is the contrary judgement of a thousand others to disprove it.

And not onely the creature.) The Apostle proceeds from the testimony of the creature, to the testimonic of the sons of God: when he spake of the creature, he sayd, They sigh and grone with vs, they trauaile together in pain with vs: and when he speakes of the godly, he sayth, We sigh in our selues. As man was not made for himselse, but for the Lord, and therfore should wayt vpon him: so the creatures were not made for themselues but for vs: and therefore where they are at couenant with vs, they in their kind wait vpon vs, they goe with vs, they grone with vs, are grieued

The fonnes of God, and the creature grone together, and shal be restored together.

with

with vs, and shall neuer rest til we be deliuered; let licencious men living in their finnes marke this : they figh not in thenselues with the godly, yea they fcome their highings, and therefore shall not bee restored with the godly, they grone not with the creature, and shal not be delivered with the creature. O miserable man! how vnhappy is that end, wherunto thy wanton and hard heart which cannot repent doth lead thee? thou shalt not stand in judgement with the godly; where they goe, there shalt not thou goe; thou didst not mourne with the Children of the marriage chamber, and therefore shalt not enter with them into it to be comforted; thou shalt goe to another place, and mourne without them: the burthen of thy finnes which now thou feeleft not, shall presse thee downe to hell, and confound thee for cuer: the creature that groned with the godly, shall be restored with them, and thou shalt not be restored. O how shalt thou be cast downe, when the earth whereupon thou treadest, shall be deliuered into the glorious liberty of the Sons of God, and shall as a Sernant stand in the day of reflitution, but thou as a Rebel, shalt be cast into vtter darknes, and shalt not be so much as partaker of the deliuerance of the creature!

In this description of the godly, let vs consider these three things. First, that whatsoever grace we have, we received it. Secondly, that grace we have received, is not full, but in part; for we have only received the first fruits of the Spirit. And thirdly, that the first fruits which we have, are sufficient pledges to vs of the plenitude and sulnesse, which afterward we shall receive.

The first of these learnes vs humility: What hast thou, O man, which thou hast not received? The Lord dispenses grace to every one, according to his pleasure, and we are but vessels filled and emptied as he will. Secondly, it learnes vs thankfulnesse: whatsoever Grace we have received, wee should return both the praise and the vse of it to him who

The wicked mourne not with them, and thall not bee partakers to much as of the delinery of the creature.

A description of the godly.

Learning vs humility, thakfulnetle, and deligence in Prayer.

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gaue it; as the waters by secret conduits come from the sea, returne againe openly into it, through the troughes, so that all men may see the returning, albeit they saw not the comming: so that grace, which the Lord by his Spirit secretly convaies to the godly, doth againe publikely returne vnto him by prayse and well doing. And thirdly, it doth teach vs diligence in praier; if we desire increase of grace, we should seeke it from him of whom we have the beginning, and vse all the meanes, such as hearing, reading, praying, keeping of a good conscience, by which grace may growe, and bee entertained in vs.

entertained in v

No plenitude but first fruits of the Spirit haue wee now,

Therefore are wee not to thinke that we have no grace, because wee have but beginnings.

This comfort vainely abused by prophane men. The next thing we observe is, that in this life we receive not the plenitude and fulnesse of grace, but onely the first fruits theros. The vse of this, is, first to comfort the children of God, who are oftentimes discouraged with the sense and feeling of their owne wants. It is one of Sathans stratagems to try those by the rule of perfection, who are yet but in the state of proficients, and we had need to beware of it. Shall I give that vantage to the adversary, as to thinke I have no faith, because it is weak? or I have no love, because it is little? or no satisfaction, because it is but in a beginning? No, but I will so hunger and thirst for more grace, that I will still give thanks for the grace I have received; for here we have no sulnesse, our greatest measure is as the first fruits, in respect of that which is to come.

On the other side, because every comfort which is given to the godly, is turned by prophane contemners and mockers, into an occasion and nourishment of sin; they are to know this comfort belongs not vnto them: It is a common thing to them to excuse the want of all grace. O it is but a small grace which in this life is communicated to the best, and they thinke their sins are well inough covered, by this that all men are sinners; as if there were no difference betweene sinne tyrannizing in the wicked, and captived in the godly, or as if beginnings of Grace in the regenerate did not separate them, in regard of conversation from the

vnrege-

vnregenerate who are void of all grace. Let them therfore know that the Spirit of God whom the godly receive, is not onely called the first fruits, the earnest, and the witnesse of God, but also the seale and signet of the living God. As a scale leaves in the waxe that similitude and impression of the forme which is in it felfe; fo the Spirit of God communicates his owne Image to all those whom he seales against the day of redemption, he makes them new and holy creatures. And this convinces carnall professors of a lye, who fay they have received the first fruits of the Spirit, notwithstanding that their workes be wicked and vncleane: they may rather, if they would tell the truth, fay as those who beeing demaunded whether they had received the holy Ghoft or no, answered, We know not whether there be an holy Ghoft or no: so may they instead of bragging of the first fruits of the Spirit, say, In truth we know not what yee

call the first fruits of the Spirit.

And thirdly, out of this description we may gather, that albeit we have no more but the first fruits of the Spirit, yes are they sufficient to assure vs, that hereafter we shall injuy the whole Masse. In two respects it is customable to men to give an earnest penny in buying and selling, either when the fumme is greater then they are able to pay for the prefent, or when the thing bought is of that nature, that it cannot presently be deliuered: but betweene the Lord and vs there is no buying nor felling, he gives freely vnto vs both the earnest and the principall; but first the one, and then the other; not that the Lord is vnable to pay presently all that hee hath promised: but because the principall is of that nature, that it cannot be received, till wee be prepared for it. As the Husbandman must fowe and tarry with patience til the Haruest come, wherin he may sheare : as the Warriour must fight, before he obtaine the victory; and the Wrestler receiues not his Crowne, till hee haue ouercome; neither doth he that runnes in a race obtaine the prize, till he haue finished it : somust the Christian, in all these be exercised,

Why the Lord giues vs not in in this life the principall, 28 well as the carneit.

What comfort wee haue now in the cardeft and first fruits of the Spirit,

Two effectes which the Spirit workes in the Godly, first a fense of their misery for which they

figh.

before that the Lord possesse him in the promised kingdom of his Sonne Christ Iesus.

And though payment of the principall for a time bee delayed, yet for our comfort, the earnest and first fruits are presently deliuered vnto vs, the Lord so dealing with vs, as he dealt with Israel in the wildernesse, when he caused the twelue Spies to bring with them from the river of Eschol, 2 branch of the Vine-tree, so full of the clusters of Grapes, that it was borne betweene two vpon a tree, together with the Figs and Pomegranats, and other fruits of that Land: for no other end, but that Israel tasting of the first fruits of Canaan might be prouoked to a more earnest desire thereof, as also to assure them that the Lord who had given them the beginnings, would also put them in possession of the whole, according to his promise: euen so the Lord Iesus, who hath gone before vs to our heavenly Canaan, not to view it onely, but to take possession thereof in our name, hath fent downe vnto vs some of the first fruites thereof, hat wee may taffe them, such as peace of Conscience, and ioy of the Spirit, that by proofe of the small beginnings, wee may know what excellent comfort is layd vp in store for vs.

We figh in our selues.) Here followe now the two effects of the Spirit, which he workes in them who have received it. The first, is a sense of their present misery, which causes them to figh vnto God for deliverance, and he sayth, they sigh within themselves, to teach vs that it is not an hypocriticall and counterfait, but an inward and godly forrow, which the Spirit workes in the children of God. Which I doe not so speake as if I did condemne those sighes which breake forth without; for sometime the griefe of heart is so aboundant in the godly, that not onely it breakes out in sighing and mourning, but in strong crying to God also; but to restraine the hypocrisic of others, who make a faire shew of that in the sless, which is not in the Spirit. True religion strives rather to be approved of God, than seene of

men:

men: one figh proceeding from the heart, is a louder crying in the eares of the Lord of hoafts, and more forcible to moue him, than the noise of all the shouting Priests of Baal, when they are gathered together into one.

We are therefore more deeply to confider this, that the Spirit of God first teacheth vs to figh and mourne for our present misery, before he comfort vs with a constant hope of deliuerance. If now we mourne not, we shall not reioice hereafter: it is onely mourners whom God hath marked in the fore-head, to faue from the wrath to come : fuch a continual mourner was Danid, who protests, that in the night he watered his couch with teares, and in the day mingled his cup therewith: and lob in like manner, My fighing (fayd he) comes before my eating. The Saints of God are not ashamed to professe that of themselues, which the mockers of this age esteeme a womanly affection; there is nothing to be found among them, but eating, drinking, finging, and a contracting of one fin after another, with carnal rejoycing; but woe bee vnto them that now laugh, for affuredly they shall weep, the end of their joy shall be endlesse mourning, and gnashing of teeth, they shall shed teares aboundantly with Esan, but shall finde no place for mercy.

Let vs therefore goe to the house of mourning with the godly, rather than to the banqueting houses of the wicked, reioycing in their sinfull pleasures. At one time Simon the Pharisee gaue our Sauiour a dinner, and Mary who had beene a sinner, brought him the sacrifice of a contrite hart, and the Lord esteemed more of her teares, than of the Pharisees delicates. No banquet pleaseth the Lord Iesus so wel as a banquet of teares, poured from a truly penitent heart. The Lord is sayd to gather the teares of his children, and keepe them in a bottle, thereby to tell vs that they are precious in his sight: for he is not like sooles, who gather into their treasures, things which are vaine and needlesse. But alasse, how shall he gather that which we have not scattered? Where are our teares, the witnesses of our vnfayned

Sighing and mourning go before cotort.

Psal.6.6.
Job.3.24.

Luke 6. 25.

Mat. 5.4.

Gen. 27.38.

Maries teares pleased Christ better than the Pharisees delicates.

Luke 7. 38.

verse 44.

The deplora. ble hardnesse of hart in this age, that cannot mourne. Gen. 4.22.

Num. 20.11

Seeing wee have so many causes of mourning without vs, the wholsome e. state of Gods Church.

Neh. 1.4.

1.King.29.4.

1.Sam.4.19. Amos 6.6.

Causes of mourning within vs, our manifolde sins. humiliation before God. The hardnesse of heart hath ouergrowne this age, that albeit there be more then cause, yet
there is no mourning. The sonnes of Caime learned without
a teacher to worke in brasse and Iron, and the wit of man
can make the hardest mettall soft, to receive an impression,
but cannot get their owne stony heart made soft; yea, the
children of God sinde in experience, how hard a thing it is
to get a melting heart. The rocke rendred water to Moses
at the third stroke: but alasse, many strokes will our hearts
take, before they send out the sweet teares of repentance;
this I marke, that knowing our natural hardnesse, we may
learne without intermission to sight against it.

For herein is our case so much the more pittiful, that hauing more than matter enough of mourning; yet we doe not mourne: without vs, should not the troublesome estate of the Church of God, bee a matter of our griese, though our private estate were never so peaceable? Godly Nehemiah being placed in the honourable service of king Artasshafhte the Monarch of the world, was not so much comforted with his owne good estate, as grieved at the desolation of Ierusalem. Decay of Religion, and increase of Idolatry, made Eliah weary of this life: the Arke of God captived, and the glory departed from Israel, drave all comfort out of the heart of the wife of Phinees: these and many nice may teach vs, that the affliction of Ioseph should be matter of our forrow.

The causes of mourning within vs, are partly our sinnes, partly, our manifold tentations. As our sins are contracted with pleasure, so are they dissolved with godly forrow. It is the best medicine, which is most contrary to the nature of the discase: our sin is a sicknesse, wherein there is a carnall delight to doe that which is forbidden, and it is best cured by repentance, wherein there is a spiritual displeasure and sorrowing for the euil which we have done: this mourning for sinne lasts in the godly so long as they live in the bodie; yea, those same sinnes which God hath forgiven, and put

Ram. 7. 24.

out

out of their affection, are stil in their remembrance for their humiliation, fo that with good Ezechia they recount all their dayes, and their former sinnes in the bitternes of their heart : fo long as fin remained in their affection, it was the matter of their ioy, but now being by Grace remoued out of the affection, it becomes the matter of their forrow.

The other cause of our mourning, is our manifold tentations: for this world is no other thing but a stormy Sea, wherein so many contrary windes of tribulation blowe vpon vs, that wee can hardly tell which of them we have most cause to feare. On every side Sathan besets vs with tentations, on the right hand and on the left, Vt quatuor angulis pulsata domus, aliqua ex parte ruinam faciat, that the house being shaken at all the foure corners, may fall down in one part or other; no rest nor quietnes for vs in this habitation, Terrors within, fightings without. Propter quod vno consilio migrandum est Christianis, for the which, it is best for vs with one aduice to conclude, that wee will remoue; and in the meane time send vp our complaint to our Father in heauen, as the Gibeonites did to Ioshua, shewing him how wee are befiedged and enuironed for his fake, and praying him to come with hafte and helpe vs.

Waiting for the Adoption.) Now followeth the other effect of the Spirit, for he not only causeth vs (as we have heard) to figh and mourne for our present miseries, but also comforts vs with the hope & expectation of deliuerance: thogh in this life we have trouble, yet have we no trouble without comfort. Bleffed be God, who comforts vs in all our tribulations, and beside that which wee presently haue, it is yet much more which wee looke for. The men of this world have no ioy without forrow, Enen in laughter their heart is forrowfull; pretend what they will in their countenance, there is a heauinesse in their conscience, arising of the weight of sinne: but it is farre otherwise with the godly, for euen in mourning they doe reioyce, and under greatest heavinesse they carrie a lively hope of joyfull delinerance.

Againe,

2. King. 20.

And our manifold tentati. ons.

Gregor, Mo-

Al. 20 19.

10/b.10.6.

The other effect the Spirit works in vs, is a waiting for deliverance.

2.Cor. 1.3.4

Pro. 24.13.

The day of death and day of refurrection carnetly waited for by the godly.

Job 14. 14.

Mat. 6,10. Luke 11. 3.

Death comes on the wicked as I chu came on I choram. 2. King. 9.23

24.

Wee should not solve in the body like Ionas in the sides of the ship, but like Abraham in the doore of the tabernacle. Exod 12.11. Gen. 18.1.

Againe, wee are to marke that the godly are described in holy Scripture, to be such as doe not live content with their present estate, but waite and long for a better: and specially there are two dayes, for which the children of Go p are faid to wait; the first, the day of death, wherein they goe to the Lord: the second, the day of appearing, wherein the Lord shall come vnto them; they soiourne in the body, more weary of it, then David was of his dwelling in the tents of Kedar: they wait with patient lob, til the day of their change come, and do defire with the Apostle to be diffolued, that they may be with Christ: they pray for it so oft, as they vie that petition, Let thy Kingdome come, feeking death to farre as it is a meanes to abolish sinne veterly, that Christ their King may alone raigne in them: but as for the wicked, the remembrance of death is terrible vnto them, and in their thought they put it far from them, and when it comes, it comes upon them vulooked for. As Iehn furiously came vpon Iehoram, and he made with all his speede to his chariot, thinking to fly away, but in vaine, for the arrow of Iehn ouertooke him; so death comes ypon the wicked in a day, and place wherein they looked not for it, and they being terrified with it, runne with all the speed they can to their chariots, that is, to their refuges of vanity, but the dart of death furely ouertakes them. Miserable are they, whose comfort flandeth rather in an uncertaine delay of death, than in any certainty which they have of eternall life.

But let vs bee prepared for it, as the good Israelites of God, with our loins girded vp, and our staues in our hands, ready to take our journey from Egypt to Canaan, whenfoeuer the Lord our God shall command vs. As sowles defirous to slye, stretch out their wings, so should man desirous to be with the Lord, stretch out his affections toward the heavens. Abraham sat in the doore of his Tabernacle when the Angell appeared vnto him. Elias came out to the mouth of his Caue, when the Lord appeared to him: and

wcc.

we must all reioyce to come out of the caue and tabernacle of this wretched body, if we would meete with the Lord; yea, euen while as we dwell in the bodie, if in our affection we come not out, and stand as it were in the doore of our tabernacle, but like *Ionas* sleeping in the sides of the Ship, we lye downe in the hollow of our heart, sleeping in carelesse security, it is not possible that the Lord can be familiar with vs.

The other day for which the godly are said to wait, is the day of Christs second comming. The Apostle gives this as a token of the rich grace of God bestowed on the Corinthians, that they waited for the appearance of Christ: and to the Philippians, hee sayth, Our conversation is in heaven, from whence we looke for our Saviour the Lord Iesus; yea, hee gives it out as a marke of all those who are to be gloristed, when he sayth, There is layd up for me a crowne of righteonsnesse, and not for me onely, but for all them who love Christs second appearing. And againe, Christ was once offered to take away the sinness of many, and unto them that looke for him, shall be appeare the second time, without sinne unto salvation.

These and many mo places prooue, that there is great scarcity of Faith and spirituall Grace in this generation. there being so few, that vnfainedly long for the day of his appearance: suppose every man in word mumble vp that petition, Let thy Kingdome come, yet are they few who when Iesus testifieth, Surely I com quickly, can in truth answer with the godly, Amen, even so, come Lord lesus: and al because we are neither wearie of our present miserie, nor certaine of that glorious deliuerance to come; otherwise we wold long for it, and reioyce at the smallest appearance thereof. The Woman with childe reckons her time as neere as shee can, and albeit others have no minde of it, yet is it alway in her remembrance, because that then she hopes for deliuerance. Among the Iewes, as the day of their Iubile drawes neere, fo the ioy of them that were in prison increased, beeing assured that then they were to be releeved; and should not

Jonas 1.5.

The day of Christs second comming longed for.
1.Cor. 1.7.
Phi. 2.

2. Tim. 4.8.

Heb.9.28.

As the Iewes wayted for the yeer of Iubile, fo should wee for the day of Christ, but alar few doe fo.

Read, 22.20.

Lenit. 25.10

ly defires not

death.

The wounded conference e-

Pfal. 51.9. Pfal 8 .. 3.

Luke 2.29.

Adoptionis either begun as now: or acco, plished as wee looke for it.

There is also a two.fold redemption: first of the soule fro fin: secondly, of the body from death.

Ephes. 1.

we much more reioyce, the neerer that the day of our eternall Iubile draweth vnto vs, wherein all teares shall be wiped away from our eyes, and forrow and mourning shal sly away for euer.

Where, for the comfort of the weake Christian, wee are to confider, whether the godly be alway in this estate, that they dare life up their heads with ioy, and pray for Christs second appearance or not? To this I answere, that their disposition herein is according to the cltate of their conscience: as the eye being hurt, is content to be couered with a vaile, and defireth not to behold the light, wherein otherwife it rejoyceth; fo the conscience of the godly being any way wounded, is afraide to stand before the light of the countenance of God, till the time that it be cured againe. And this made David to crave, that the Lord would spare him a little, and give him space to recover his strength; but after mourning and earnest calling for mercie, the conscience being pacified, then doe the godly fay with Simeon, Now, Lord, let thy Seruant depart, for mine eyes have scene thy Saluation.

For the Adoption.) He sayd before, that we have received the Spirit of Adoption, and now he sayth, that we wayt for Adoption: but wee must vinderstand that there is a begun Adoption, whereby we are made the Sons of God; and that we have received already: there is in like manner a consummate Adoption, whereby we are manifested to be the sons of God, and entred into the sul possession of our Fathers in-

heritance, and that we waite for.

The redemption of our bodies.) As there is a two-fold adoption, so also a two-fold Redemption: the first is defined by the Apostle to be the remission of our sinnes, and that wee have received already: the second is called in that same Chapter, the redemption of the possession, and here the redemption of our bodies, and this wee looke for to come. As the Soule was first wounded by sinne, and then the bodie with Mortality and Corruption: so the Lord IEsvs the

refto-

restorer, who came to repaire the wound which Sathan inflicted on man, doth first of al restore life to the soule by the remission of sins, which he hath obtained by his suffering in the slesh: and therefore the Herald of his first comming cived before him; Behold the Lambe of God that taketh away the sinnes of the World: This is the first Resurrection, blessed are they who are partakers of it, for upon such the second death shall have no power: but in his second comming we shall also be partakers of the second redemption, he shall redeeme our bodies from the power of the grave, wherein now they lye captived, and deliver them from the shame of mortality and corruption.

Let this conifort vs against the present base and contemptible flate of our bodies: now they are but filthy finkes of corruption, and vessels so ful of vncleannesse, that the Lord hath appointed in the bodie five conduits to purge the naturall filth thereof, and after this they are to be layd downe in the bed of corruption, the Wormes spred under them and about them (as it is faid of the King of Ashur) shall deuoure and consume their flesh, the earth shall eate vp their bones, and turne them into dust; the braine, which was the feat of many proud and vaine imaginations, becomes after death, oftentimes, the feat of the vgly toad; the reynes that were the feate of concupifcence, engendreth ferpents; and the bowels which could neuer bee gotten fatisfied with meate and drink, shall be replenished with armies of crawling wormes: but against all these wee haue this comfort, that as presently we have obtained remission of our finnes, so are wee affured of a glorious redemption of our bodies, qui enim resurgit in anima, resurget in corpore ad vitam, for hee that riseth now in his foule, shall hereafter rise in his bodie to eternall life.

And of this every man is admonished, that if he love his body, he should in time take heed to the estate of his soule: see that it be partaker of the first redemption, which is the remission of sinnes, and be sure thy body shall be partaker Ioh.1 29. Ren 20.5.6.

Comfort a. gainst the present base estate of our bodies.

2.King.19.

Bernard.

He who hath the first redeption, shall bee sure of the second. Bernard.

of the second redemption. It is a pittiful thing to see what preposterous care is taken by men for conservation of their bodily life; there is nothing they leave vndone, Vt differant mortem quam auferre non possunt, that they may at the least prolong and delay death, which they cannot cut away: but if men take fo much paines, and fuffer fo strait a dyet of body, and bestow so great expences that they may live a short while longer vpon earth, what should men do that they may liue for euer in Heauen?

VERSE 24. For wee are saued by hope, but hope that is seene, is not hope: for how can a man hope for that which hee feeth?

Anobiection answered.



N this Verse and the subsequent, the Apostle answeres an objection: seeing he sayd before that we have received the Spirit of Adoption, how hath hee fayd now that wee are still waiting for Adoption? He doth therefore

teach vs, that both these are true, we are faued now, and we looke for a more full faluation hereafter; we are adopted now, and we look for the perfection of our Adoption hereafter: and that it is so, he proues here by this reason; the saluation that now we have is by hope, therefore it is not yet come, nor perfected. The necessity of this consequence depends vpon the nature of hope, which is of things that are not seene, nor as yet come to passe.

This verse a. buled to impugne Iustification by faith.

This place is abused by the aduersaries, to impugne the doctrine of Iustification by Faith: we are faued, fay they, by Hope, and therefore not by Faith onely. That wee may fee the weaknesse of their reason, wee will first compare Faith and Hope, in that relation which they have to Christ : secondly, in that relation which they have mutually among themselues. For we deny not, that Faith, Hope, and Loue, each one of them have a place in the work of our faluation;

but

but the question betweene vs and them is, concerning the right placing of them. First then, it is certaine, that both Faith and Hope look vnto Christ; IESVS CHRIST, and that which hee hath conquered vnto vs, is the object of them both, but diverfly: for Faith enters vs into a prefent possession of Christ and his benefits, He that beleeneth in me (fayth our Sauiour) hath eternall life: he fayth not onely hee shal have it, but also that presently he hath it. Hope againe lookes for a future possession of Christ, which shall bee much more excellent, than that which presently we injuy; for the possession of Christ which now I have by faith is imperfect and mediate: by Faith I know Christ but in part, by Faith I apprehend him but in part also: and this possesfion I haue it mediately, to wit, by the meanes of the Word and Sacraments; but my hope directs mee to looke for a more excellent possession of Christ, within a short while, in whom I shall injoy much more than now by the knowledge of my Faith I can fee in him, or yet by apprehension of my Faith I can comprehend of him. And this is that perfeet and immediate possession of Christ which by Hope we locke for.

Now as for their mutuall reason among themselues, Faith is of things past, present, and to come. Hope is onely of things to come: Faith is more largely extended than Hope: wee hope for nothing which we believe not, but something wee believe, for which we hope not: wee believe that the paines of hell abide the wicked, but we hope them not; for hope is an expectation of good to come, they may fall under seare, but come not under hope. Againe, Faith is the mother of Hope; for of that impersect knowledge, and apprehension of Christ which I have by Faith, there ariseth in mee an hope and expectation of a better. Hope againe, is not onely the daughter of Faith, but the conserver and nourisher of Faith, the Piller that underprops it, when it faints; for in this life we are beset with so manifold tentations, the worke of God seeming oftentimes

Faith & Hope compared in their relation to Christ.

Iob.3.36.

1.Cor. 13.9.

Faith & Hope compared in their mutuall relation betweene themfelues. Pfal. 50. 15.

Habak. 2. 3.

The right place assigned to every one of these three, Faith, Hope, & Loue, in the worke of faluation.

contrary to his word, & things appearing to fall out otherwise than the Lord hath promised, that our Faith thereby is wonderfully daunted, and therefore hath need to be supported by Hope, which teacheth alwaies with patience to depend upon Gods truth, and to looke for a better. As for example, the Lord sayth; Call upon me in the day of thy trouble, I will heare thee and deliner thee, and thou shalt glorisse mee: according to this promise the Christian calling upon God, and yet not finding delinerance, his faith begins to faint, but then hope comes in, & succoureth faith, and her counsell is, The vision is for an appointed time, at last it shall speake and not specific it though it tarry, wayte, for it shall surely come and not stay: and this Faith being strengthened by Hope, continues her prayers to God, untill she obtaine her promised and desired delinerance.

And of this it is evident, in what sense it is that the Apofile fayth, We are faued by Hope; to wit, because by it we are vpholden in trouble: for he is not here disputing of the manner of our Iustification (which he hath done before) but discouring of those comforts which we have to sustaine vs in affliction. If we aske by which of these three, Faith, Hope, and Loue, we are justified, that is, by which of them we apprehend Christs rightcousnesse offered to vs in the Gospel. the Apostle hath answered already, Wee are justifyed by Faith. If ye demand which of these three chiefly sustaines vs in affliction : the Apostle here telleth you, that when Faith is weake, Hope faues vs that wee despaire not: and if yee demaund which of these three declares vs to bee men iustified by faith in Christ, the Apostle telleth you, Wee must declare our Faith by good workes; for Faith worketh by Loue: these are the right places which these three excellent graces of the Spirit hath in the worke of our faluation, and they goe so iountly together, that they cannot bee fundred.

When we fay that a man is instiffed by Faith onely, wee doe not therefore make the instiffed man to bee without

Hope

Hope and Loue. For albeit in the action of the apprehending and applying of Christs righteousnesse, Faith onely workes, for which we say trucly, we are instified by Faith onely: yet Hope and Loue haue other actions pertaining to faluation, necessarily requisite in the instified man. And this doth cleare vs of that false calumny wherewith the aduerfaries do charge vs, as if wee did teach that faith might be without Hope or Loue, because we affirme that wee are iustifyed by Faith onely. I say most truely, when I say that among all the members of the body, the eye onely fees: but if any man collect of my speech, that the eye is onely in the body, without care or hand, he concludes wrong. For albeit in the faculty of feeing, I fay the eye only fees, yet doe I not for that separate it from the communion of the rest of the members of the body. In the Sunne heat and light go inseparably together; of these two it is the heat onely that warmes vs; do I therfore say that the heate is without the light? Among all the graces of the Spirit, when I fay that faith onely instifies, I do but point out the proper action of faith; but do not therfore separate it from Hope and Loue. So farre injurious are the aduerfaries of the truth vnto vs. when they accuse vs for maintaining a faith which is without Hope, and doth not worke by Loue, which wee neuer affirmed.

Of this now it is euident, that the Hope of a Christian must be very strong, seeing it sustaines him in trouble; it is a piller that sustaines the whole building, and a most sure anchor, which being fastned upon the Rocke Iesus Christ, holds us so fast, that we who are weak vessels, tost to and fro with restlesse tribulations, cannot be our come, it leans upon most certaine warrants, whereof now wee will onely consider a few.

The first warrant of our Hope is the Word of GOD: whereof now onely wee will touch these two comfortable places. The Apostle sayth, There is reserved for vs in heaven an immortall inheritance, unto the which wee also are kept by the

The doctrine of iustification by faith only, takes not a. way Hope and Loue.

Calumny of the aduerfary concerning this confuted.

Hope of a Christian is a firong thing, depending on fure warrants.

The first warrant of our Hope is the word of God. I. Pet. 7. 4 Mar. 9.7.

The second warrant of our hope, is the oath of God.

Heb.6.18.

The third war rant of our hope, is the legacy of Christ

the power of God through Faith. A word certainely full of all comfort; that inheritance which the Lord keepes for me in heauen, who can disappoint me of it? and seeing I am kept by his power on earth for that same inheritance, who can take me out of his hand? he referues my portion in heauen forme, he keepes me on earth for it, what then is there that is able to disappoint me of this hope? Againe, compare me these two together, that the Father speaking from Heauen, faith of Christ; This is my beloued Sonne, in whom I am well pleased, beare him: the Sonne againe, to whom the Father Luke 12. 32. hath sent you, he saith; Feare not little flocke, it is my fathers will to give you a kingdome: not for your worthinesse, but for the good pleasure of his owne will. O what a strong consolation and fortresse of our hope haue wee here! the Father commaunds vs to heare his Sonne, the Sonne affures vs that it is his Fathers will to give vs a Kingdome; therefore will we, casting away faithlesse feare, possesse our soules in patience, looking by a constant hope for performance of that kingdome, which he hath promised vs.

The second warrant of our hope, is the oath of God: furely the word of God in it selse is as true when it is spoken, as when it is sworne; but for the strengthening of our weake Faith it hath pleased the Lord to ioine his oath with his word, being willing to shew vnto the heyres of promise more aboundantly the stability of his counfell, hath bound himselfe by an oath, that by two immutable things, wherin it is impossible that God should lye, we might have strong consolation, who have our refuge to holde fast the hope

which is fet before vs.

The third warrant of our hope is, the legacy and testament of Christ, in the which he doth not onely by prayer recomend vs to Gods eternall mercy, but more particularly he assures vs that he is gone to prepare a place for vs, and that hee will come againe to receive vs vnto himselfe, that where he is, there also we may be. And further speaking vnto his Father, he fayth, Father, I will that those whom thou hast

given

which thou hast given me. Shall wee thinke that the Father will disanul the testament of his Son? O how comfortable is it to compare these two! The Father sayth vnto the Son, Aske of mee what thou wilt, and I will give it thee: the Sonne againe asketh of the Father, That they who are his, may bee where he is: shall we not then rest in hope, assured to be gloristed with him?

The fourth pillar of our hope, is the bloud of IEsvs CHRIST, shed for vs, by which hee hath subscribed and sealed all the promises of God to be Tea, and Amen. A Testament, sayth the Apostle, is ratified by the death of a Testator, and the Lord IEsvs by his death hath confirmed the testament: that bloud which he hath poured out as the price of our redemption, cryes continually vnto God for vs, vntill the redemption of our soules and bodies be perfected.

The fift warrant of our hope, is the pledge of the Spirit, which the Lord Icsus, according to his promise, hath sent downe into our hearts. By him (sayth the Apostle) we are sealed against the day of redemption, her is an earnest given vs from him who is faithfull and true, and therefore may we assuredly look to receive the principall summe. Presentia gratic attestatur sedicitatem promisse gloria sine dubio sequenturam: the presence of grace now testifyeth vnto vs, that the selicity of the promised glory shall certainly sollow.

And the last warrant is the pledge of our nature, which the Lord Iesus hath carried from earth vnto heaven, and hath placed at the right hand of his Father, and therin hath taken possessing from earth vnto heaven, and in our name: therefore the Apostle sayth, that He hath entred into heaven as our forerunner, calling him so in regard of vs, who through him are also to enter in after him: these are the fixe pillars and strong confirmations of our hope, which in all troubles sustaine it vnder a certaine expectation of that redemption of the possession which is to come.

The fourth is the bloud of the Lord Iefus.

The fift, is the pledge of the Spirit given vs on carth,

The fixt is the pledge of our nature taken vp into heauen.

A short de. Scription of the nature of Hope

August.

But hope that is seene, is not hope.) The Apostle, to confirm his reason, subjoynes a short description of the Nature of hope, that it is of things which are to come, and not yet seene, for that which is present and a man seeth, hee cannot be said to hope for it : yea, then shall hope cease, when wee, shalinioy that which we hope for. Spestune non erit quando erit res. In the first of these words Hope is put for the thing hoped : in the second, for the vertue of Hope it selfe : and thus much of Hope.

VERSE 25. But if wee hope for that which wee see not, wee doe with patience abide for it.

The conclusi. on of his first principall argument of cofort against the Croffe.

Sixe seuerall reasons of comfort, lurk ing vnder this one.



He Apostle here concludes not onely this his last purpose, wherein he hath taught vs, that the very nature of hope leades vs to looke for fome better thing which is to come; but also hee concludes his first principall argument of

comfort, making this to be the end of all, that it becoms vs with patience to abide our promifed deliverance. And albeit, for memories sake, wee have reduced all that hee hath spoken, into one principall argument, yet may we see how under this one, many particular reasons are heped up together, teding all to this one conclusion; that we should abide it with patience. First, wee haue heard that the nature of our fufferings are so changed, that they are now made fufferings with Christ. Secondly, that the end of them is to be glorified with Christ. Thirdly, that the glory to come doth farre exceede in waight and eternity our present sufferings. Fourthly, that the creatures have a feruent defire of the reuelation of that glory. Fiftly, that they also who have receiued the first fruits of the Spirit, are weary of their prefent mifery, and wait for the redemption to come. last, that in all our troubles we are faued, and sustained with the Hope of that which is to come, and not with a present poslessipossession of that which wee would have. In all these respects, it becomes vs not onely to bee of good comfort for
the present, but also patiently to looke for a better. The Aposses brings in his conclusion vpon his last argument, but
we are to consider that it hath an eye to al that goes before,
and that every one of those reasons aforesayd, serve to
strengthen this conclusion, that if wee hope for that which
is to come, then will we with patience abide for it.

We have first to marke a difference betweene the Christian and the Worldling: the Worldling hath his affection on things which are seene, he cannot mount about them; hee hath received his consolation on earth, his portion is here, and he possesseth his best things in this present life. It is farre otherwise with the Christian, for in his affection he transcends every thing which is subject to sense, hee is not now a possessor, but an expectant by hope of his best things, hee hath them not in re, but in fe: therefore may he fay to the Worldling, as our Saujour faid to his kinfmen, Your time is alway, but my time is not yet come. The Christian is that good husbandman, who hath more comfort in that feed, which he hath fowne, and covered with earth that he feeth it not, than he hath in that, which hee fees lying before his eyes in the barne, for he knows that the one at the laft, shall render him manifold greater increase, than the other.

It is not an unpleasant Allegory which Augustine makes upon these words of our blessed Sauiour: If a some aske bread of any of you that is a Father, will hee give him a stone? Or if hee aske a sish, will he give him a Serpent? Or if he aske an egge, will hee give him a Scorpion? The Lord Iesus being the highest Doctor that ever taught, doth teach in the lowest manner, applying himselfe to our capacitie; by homely similitudes of earthly things, he labours to bring vs in all his doctrine to the knowledge of things heavenly. I know that the end of these parables is to confirme vs in this assurance, that if we seek good things from the Lord, we shall obtaine

The Worldlings comfort is inthings that are seene, the Christians not so.

Augustines
Allegorie on
the words of
Christ.
Luke 11, 11.

them.

Wherein hee compares
Loue to Bread that nourifhes.

1.Cor. 13.4.

Faith to the fifth that fwims aboue.

And Hope to the Egge: wherein there is more good than appeares.

The feeleffe objection of worldlings to Christians.

them, specially, sayth that ancient, if wee seeke Faith, Loue, and Hope; three principal graces which we ought to craue from our heavenly Father, not unproperly represented by the Bread, the Fish, and the Egge. For, as bread nourishes the hungry, & serves principally to preserve the life of man: so loue is of that nature that it delights to nourish the needy, and to doe good unto others, for love is bountifull: the contrary hereof is the stone, which helps not the life of man in his necessity, figuring the stony hearts of those, who being void of Charity are unprofitable to others.

The Fish againe not unproperly represents Faith: for it swimmes not onely in the calme, but also in the storme, in the midst of most turbulent waves it abides whole and carnot be our come: the enemy hereof is that olde Serpent, who seekes by all meanes to quench our Faith, that beeing borne downe by the waves of stormy tentations, we might

perish in infidelity.

And Hope may very well bee compared to the Egge, wherein there appeares nothing to looke to but a drie and barraine shell, unprofitable for nourishment, yet is there in it not onely meet nourishment, but also the greatest fowles which God hath made for the pleasure and profit of man, are procreated of it. The contrary hereof is the Scorpion. which hath his sting in his tayle: if we keep vs before it, the sting thereof shall not reach to the breaking of our Hope, then only is our hope wounded when we go back, looking with the wife of Lot vnto Sodome, or with the carnall Ifraelites to the flesh-pots of Egypt. Let vs therefore, with the hely Apostle, forgetting that which is behinde, endeuour our selues to that which is before, following hard toward the marke of the price of the high calling of God in Christ Iefus, with conftant hope and patience abiding those things which yet we have not feene.

And here if the louers of this life and pleasures thereof, object vnto vs and say, what folly is this in you, that forgoing pleasures which are seene, yee waite vpon those which

are not seene? Were it not better for you to enioy with vs, these present things which are certaine, than to defer your ioy for things to come, which are vncertaine? for who euer came againe from the dead, to tell you that there is fuch a ioy abiding you, as ye looke for? To these Atheists we anfwere, that it is no vaine nor vncertaine thing for which we waite: hee that raised Lazarus from death the fourth day, and rose also himselfe from the dead the third day, beeing not to dye any more, hath come from them with a testimony which we know is true: for he is that faithfull and true witnes; thou that beleeuest not hast the wrath of God abiding ypon thee, but he that beleeues hath euerlasting life: he hath forewarned vs of the endlesse misery of the one, in the person of that rich glutton, and of the endlesse joy of the other, in the person of poore Lazarus: he told vs euen after his refurrection from the dead, that he was to ascend vnto his Father, as he hath done, and that he will come againe, that where he is, there also we may be, and this we rest asfured that he will doe.

But as for you who are faithlesse men, and by your scornfull speeches would extenuate the hope of the children of God, you neither have certaine pleasures present, nor yet to come; you count vs foolish, because we wait on pleasures which are to come: but what are yee, who rest presently in that which indeed is not? Speake in truth and tell vs, where are your pleasures wherein you delight? What enjoy you this day of these carnall pleasures, for which you have offended your God? In the moment wherein you had them, what were they? Tell if you can; and now if you goe to feeke them, where are they? Are they not gone from you, and so gone from you, that they have left behinde them a sting of guilty Conscience to torment you? Doe not the pleasures of one day deuoure and swallow vp the pleasures of another; Those daies of thy life which were intended to thee before-hand for dayes of pleasure & triumph, are they not now vanished? And is there not comming upon thee a

The foolishnes of world, lings rebuked by Christians.

V 2

day

Worldlings haue no pre-

fent plefures: fuch as are to come are vncertaine.

Impatience in trouble proceeds from the want of Hope.

day of death, which will be to thee a day of darknes, and doleful displeasure, which shall swallow vp with one gape, not only the sense, but also the remembrance of all thy former delights?

Where then are your pleasures, ô Worldlings, wherein ye reioyce? Present pleasures ye haue not, those which are past are vaine and comfort you not, and those which are to come are vncertaine; in the smallest things, how oft are ye deceived? ye looke for a faire day, and a foule comes ypon you: ye looke for continuance of health, and ficknesse vnawares scyzes vpon you: yee comfort your selues with the hope of a good successe of your affaires, and an euil successe ouerturnes incontinent all the counsels of your heart: thus the good for which yee looke to come, in your owne expeperience you finde it deceiues you. Call not therefore any more vpon vs to follow you, and to drink with you of your perishing pleasures, wee have had a proofe of yours, and found them to be vanity; but if yee will, come and take a proofe of ours, will you tafte of those delicates whereunto God hath called vs? Will you cate of the fruit that growes vpon the tree of Life, discouered by the Gospell, vnder the shadow whereof wee delight to sit? Righteousnesse shall breed you peace, and peace shall breed you ioy in the 'holy Ghoft, and these shall in such fort delight you, that in regard of them, your foule shall loath all your former vaine pleasures wherein you delighted before.

Of this we may see further, that as faith procreates hope. so hope procreates patience: so that the want of patience in trouble bewrayes the want of hope. What made Saul, who in his first beginning draue Witches out of the Land, in his latter end to make his refuge to them? furely because all hope had failed him that the Lord would answere him any more. When Samaria was, befieged and straited with Famine, as long as Iehoram had any hope, he waited with patience upon the word of Elisha, that there should bee great plentie shortly in Samaria: but when by the womans

complaint

complaint hee vnderstood that the Famine was increast to that height, that his subjects were forced to cate their children, his hope failed him, and he concludes to attend no longer upon the Lord, but vowes in his impatience to cut off the head of Elisha. Thus the cause of all impatience in trouble, that driues men to seeke deliuerance by wicked and unlawfull meanes, is onely the want of hope.

Againe, if yee looke to those who in prosperity laye downe the raines of their affections with all licentiousnesse to goe after their defired pleasures, yee shall find the only cause thereof is the want of hope; He that hath (faith Saint Iohn) this hope in himselfe, that he shall see God, purges himselfe, euen as God is pure. And this our Sauiour teacheth vs more cleerely, in the Parable of that Servant, who because he thought within himselfe that his Master would not come, began to beat his fellowes instead of feeding them. So that the ground of all the Atheisme of our time, is pointed out to be the want of hope: there is no finne committed but through impatience; all proceedes of this, that mans vnregenerate and proud nature cannot containe it felfe within the limits prescribed vnto it by the Lord: he that is gouerned with patience, is eafily kept both in peace and warre from extremity of affection. If any man prophane like Esau, fell his birth-right for a messe of pottage, that is, forgo eternall life for the perishing pleasures of this life, it is because hee hath no hope; and therefore no maruaile if with patience hee abide not for a better, but rather in impatience breake after his affections, to embrace those things which are present.

Among all the graces of the Spirit, this prayle may be given to patience, that it is the keeper of the rest: if our patience be not first broken, we cannot be induced to the committing of any sinne. Sinfull concupiscence proceedes from the impatience of continencie; couetousnesse from this, that we are impatient of our sober estate. Therefore did Textullian call Patience such a governour of the affaires,

Licentiousness in prosperity proceeds from the want of hope.

Without parienceno grace can be preferued. that concerne God, Vt nullum opus Deo complacitum perpetrare extraneus à Patientia possit, that it is not possible for him, who is a stranger from Patience, to doe any worke acceptable vnto God, for impatience is so great an euill, that by it, optima quaque suffocantur, the best things which are in man are choked; where impatience hath place, the grace of Prayer is silent. A man in the perturbation of his affection can neither heare any wholsome admonition, nor doe any duety of loue to them vnto whom hee oweth it; therefore, sayth the Apostle, Yee have neede of Patience, that after yee have done the good will of God, yee may receive the promise.

Best medicine of our present euils is patience. The patience of a Christian consists either in a suffering of our present euils, or in a patient expecting of our good that is to come. Our present euils are crosses and afflictions, euils of their owne nature, being fruits of sin, yet changed vnto vs by the suffering of Christ. These crosses are either such as come immediately from God, or mediately from men; when they come immediately from God, we should receive them with thankesguing, as a cup, suppose bitter, yet whosome, given vnto vs out of the hand of our heavenly Physicion: where otherwise they are sent vnto vs by the hand of men, we are there also not to suffer our affections to be disquieted, by consideration of him who brings it, but glorifying God who sentit, to receive it with patience; so David not looking vnto Shimei the bringer, received the cup of his curses as sent from God.

The Christian be where he will, shall not want cursed Cananites to crose him.

As the Israelites wanted not Cananites to bee pricks and thornes in their sides; so the godly in this life, line where they will, shal not want wicked men to crosse them, which are vnto them, as thornes in their sides to stabbe them, and waken them to call vpon God. The Popple growes in the sield of God with the good wheat, neither is any man able in this life to sunder the one from the other, it beeing the hords dispensation, that both should grow till the day of haruest, and then the good wheat shall be gathered into the

barne,

barne, but the Tares shal be bound in sheaues and cast into the fire. In the meane time, let the Godly remember that euery wicked man among whom we liue, is a tryall of our patience. As a skilfull Artificer vseth Lead to melt Gold, so the Lord vseth the drosse of the earth, which are the wicked, as meanes to purishe and perfect his owne children.

They are rods whereby he corrects vs, they are thornes whereby hee wakeneth vs, therfore haue we need to be armed with patience, and to walke circumspectly: the Lord will not have them now to be weeded out of his field, hee will have them to remaine in the face of his visible Church to the end of the world. Patienter itag, forendum, quod non est festinanter auferendum, we must therfore beare that patiently, which we may not fodainly take away. And of this patient suffering our Saujour hath given vs a notable example; he knew that Indas was a thiefe and a traitor, yet he offered vnto him his bleffed mouth, euch then when hee came to betray him, he knew that a fearefull wo did abide him, yet did he beare with him patiently, til his time came, for eucry wicked man hath a particular day of Judgement affigned vnto him, wherein hee shall bee rooted out, as a noysome weed, by the hand of God, beside that generall destruction which abides them all.

But here, lest vnder pretence of that which I have sayd, men soster that Patience which is meeter to be destroyed, let vs consider what this true Patience is, which here is recommended: we may this manner of way define it out of Augustine, Patience is a grace of the Spirit flowing from Grace and Hope, Qua equo animo multa toleramus, ne iniquo bona illa descramus, per qua ad meliora perueniamus, whereby we so suffer things that are euill, that wee forsake not those things which are good, by which we may attain vnto those that are better: this excludes source sorts of men from the prayse of Christian patience.

First, it excludes Ethnickes: euen those chiefe Philosophers renowned for Patience; it is true, their ordinate They are left for our tryall, and our Sauior by his example teaches vs how to suffer them.

What christian Patience is. Ethnick Philofephers excluded from the prayle of true Patience.

behauiour may conuince the vnbridled affections of many professed Christians. In which sense, Basil commended Socrates: yet cannot their patience deserue the praise of true vertue; for neither did their suffering proceede from the Spirit fanctifying their hearts by Faith, without which it is impossible to please God, nor was the end thereof directed to his glory; albeit, as faith the Apostle, After a fort they knew him, yet did they not glorifie him, and though they feemed Omni virtuium genere praclari, to excell in every kinde of vertue, yet herein are they convinced to be vniust, quod dona Deinon retulerunt ad suum authorem, that they returned not the giftes of God to the Author thereof, but rather abused them to their owne vaine-glory; and so failing both in the beginning, as also in that end whereunto they should have beene directed, they cannot have the praise of acceptable vertues to God, but are rather to be accounted shadowes of vertues, than vertue indeed. Quidenim illis cum virtutibus, qui Dei virtutem Christum ignorant ? What have they to do with vertue, that are ignorant of Christ, the true vertue of God? Certe verus Philosophus est amator Dei : but the most excellent thing that euer they did, flowed rather from a loue of themselues, and their owne glory, than for any loue of God.

Worldlings sustaining great distresse for game, are also excluded from the prayse of true Patience. The second sort of persons excluded from the prayse of true patience, are worldlings: who how soeuer they endure very much, and sustaine great distresse in their bodies, and restlesse cares in their mindes, yet have not this end proposed to them, that by the good which presently they seeke, they may attaine vnto better. Our Sauiour hath recommended to vs that patience whereby we possesse our soules; he counts not of those sufferings, which men endure that they may possesse things which are without them: for what is that possession worth, whereby men possesse those things which are without them, they themselves being possessed within of worse than themselves? They are called Lords, and are the servants of servants; have Villages, Citties, and multi-

multitudes of men vnder their commandement, and they themselues are captived slaves vnder the servitude of Satan: but that Patience is praise worthy, wherby we possesse our soules in patience, even then when we sustaine greatest losse of things that are without vs: yet certainely all those cares of Worldlings, which cause them to indure the necessities of hunger and thirst, the heat of the day, and colde of the night, sceine to be but licita quodammodo insania; that is, lawfull and tolerable suries, if they bee compared with others.

This definition doth also exclude from the praise of this excellent vertue, those miserable Atheists who sustain great streffe and painefull labours, that they may commit euill. These are they of whom Salomon faith, they cannot relt, vnleffe they have done wickedly. And of this fort were those Iewes, who vowed they would neither eate nor drinke, till they had the Apostles life: and those Pharifaicall spirits of whom our Sauiour fayth, They compasse both Sca & land, to make one of their owne religion, and when they have done, make him tenne times more than himselfe the childe of Sathan; this is wicked Patience. Vera enim Patientia eft amica bona conscientia, non inimica innocentia : as in like manner, that loffe of goods, want of rest, & enduring of shaute, which men suffer to obtaine the sinnefull pleasure of their lufts. For patience is not famula cocupifcentia, the hand-maid of inordinate concupiscence; but comes sapientia, the companion of godly wisedome. And last of all, here is secluded that Patience, by which men in the hardnesse of heart, endure most stubbornely the punishment inflicted vpon them for their sinnes, which is, miseranda potius durities, quam miranda ant laudanda patientia, rather miserable hardnesse to be pittied, than Patience worthy to be praysed: for then is patience good, when the cause for which we suffer is good: It is not pæna, sed causa, que facit Martyrem, Euery ftrong suffering of torment makes not a man a Martyr, but the good cause for which he suffers: therefore are we com-

Atheists, who pine themfelues to commit euill, excluded from the prayse of true
Patience.

Carnall professors patient when God is dishonoured, excluded from the praise of true Patience. manded not to suffer as Murtherers, Theeues, or evil doers, but as Christians.

And last of all, from this praise of Patience, are excluded those professors, who being neither hot nor cold, can suffer with patience to see the Lord dishonored, and not be grieued thereat, fiery in their owne particulars, when they are croffed; but more than colde and remisse in the cause of God: this is not Patience, but effeminate feeblenesse. It is the praise of the Angell of the Church of Ephesus, that hee could not suffer nor forbeare them that are cuil, and it is the dispraise of Eli, that when he knew his sonnes did wickedly he stayed them not. The Lord Iesus the most rare example of Patience that euer lived in the world, was greatly commoued, when hee fawe the house of God prophaned with marchandise: though wee be but prinate men, yet the rebukes of those who rebuke the Lord should fall vpon vs : if we loue the Lord, we cannot but be commoued when we see him offended; for no man can suffer that to be contemned which he loueth dearely : if we can do no more, at least our eyes should gush out rivers of water, when we see how the wicked will not keepe his Law.

The holy Spirit hath appeared fomtime in the fimilitude of a doue, fomtime in the fimilitude of fire, teaching vs, &c.

But as for those whom God hath placed in publike authority, there is more required of them, because more is giuen them, they ought to plead with an holy anger the cause of Gods glory, following the good example of Moses, who had his praise, that he was the most meeke man vpon earth; yet when the Lord was dishonoured by idolatry, his anger so increased, that hee brake the Tables, thereby declaring the people to be most vnworthy, with whom the Lord should keepe any couenant, he stamped their Calfe to powder, and executed the Idolaters vnto death. That fame holy spirit, who once descended in the similitude of a Doue, did afterward descend in the similitude of fire, to teach vs his two-fold operation: in some cases he makes those vpon whom he descends like vnto the Doue, simple, meeke, patient, without any gall or bitternesse, and that is in offences done

done against our selves: otherwise in offences done against our God, he makes vs hot and servent. Thus farre have wee spoken of Patience, which seeing it is so necessary a grace of the Spirit, we are to seek it from the Father of light, from whom every manner of good gift doth descend vnto vs.

V. E. R. S. E. 26. Likewise, the Spirit also helpeth our infirmities for week now not what to pray for as we ought, but the Spirit it selfe makes request for vs, and sighes which cannot be expressed.



Ow followes the second principall argument of comfort against the crosse: the first was taken from the comfort which is to come, this is taken from the present comfort and helpe which we have even now: albeit affliction be a burthen hea-

uier than we of our selues are able to beare it; yet the Spirit of Christ is present with vs, not as a Perfector onely of our sufferings, but as a party-helper of vs in all our afflictions. This Spirit is that Comforter whom the Lord Iesus promised to send; he once descended vpon the Apostles in a visible manner, in the similitude of clouen tongues of fire, and made every one of them to speak with new languages, and doth stil daily descend in an inuisible manner vpon the children of God, working in them heavenly motions and spirituals strength, whereby they stand in tentations: this is the summe of the Argument:

Where first we have to marke, that the Apostle ascribes vnto vs of our owne nothing but infirmities; the help wherby we stand, he ascribes it vnto the Lord: and it is to be marked, that when the Apostle ascribeth vnto vs infirmities, hee will thereby point out vnto vs, that remanent weaknes and debility to do any thing that is good; out best actions

The fecond principal argument of comfort, is fro that helpe which presently weethaue in our trouble.

We are full of infirmities, but our help is fro the Lord, who is present with vs, not as a spectatour onely, but as an helper.

The Christian is freed from wickednes not from weaknes.

Why infirmities are left in vs after our regeneration.

are rather a preasing to doe good, than a perfecting of it. In a Godly man his desires are better then his deedes, hee cannot doe the good that he defires, as the Apostle plainely confesseth of himselfe: but the wicked haue their desires worse then their deedes; for when they have done most wickedly, yet haue they still a defire to doe more, till their tormenting conscience waken them : and so whereas the one finneth of weaknesse, the other sinneth of wickednes. Certainely, they who are truely Godly, are so farre from wickednes, that if they were such men as they desire to be, and could possibly performe that good which they striue to do, there would not be fuch a thing, as a spark of the life of sinne left remaining in them. Alwaies we liue vnder this hope, that the Lord, who hath already by his grace deliuered vs from wickednes, will also in his owne good time deliver vs from our weaknesse: he shall make our deedes anfwerable to our defires, and wee shall become such as may lay, Now thankes be to God, for I doe the good which I would.

These infirmities after our regeneration are left in vs, partly as Antidotes against our natural presumption, as we may fee in the holy Apostle, who lest he should have been exalted out of measure, was buffeted with the angell of Sathan: and partly for our prouocation to prayer, that hauing experience of our owne weakenesse, we might runne to the Lord who is the strength of our soule, and seeke his helpe by prayer; wherunto, otherwise, we are very slow by nature, notwithstanding it be the best and most acceptable seruice that we can give vnto God vpon earth. Wee have marked this in experience, that as they who find not themselues bodily diseased, seeke not the Physicion; so he that feeles not the spiritual infirmities of his soule, cannot pray vnto God to remedy them: the Lord hath vsed the infirmities of many as holy meanes to make them truely religious, who were prophane before, and for these causes are infirmities left in vs.

Infir-

Infirmities.) So the Apostle speakes in the plurall number, because not one, but manifold are the infirmities wherunto we are subject : whereof there arises to vs a two-fold warning. First, that we take heed vnto our selues, and see where we are weakest, to the end, that there we may stregthen our selues. The Philistims were very carefull to know wherein Sampsons strength lay, to the end that spoiling him of his strength, they might spoile him of his life: but Sathan by long experience knows our infirmities, and fets vpon vs there where hee knowes that wee are weakeft. As therefore they who are befiedged, looke not fo much vnto the stronger part of the Wall, as vnto the weaker, that they may strengthen it : so wisdome craues that we should look most narrowly to our greatest infirmities. Hee that hath children, albeit he loue them al, yet hath he most respect to the most infirme among them; and he that hath many tenements of land, hastes soonest to repaire that which is most ruinous; and among all the members of the body, we care most for those that are weake or wounded. Seeing Nature hath taught vs to take heed to those things which are ours, shall wee not much more take heede vnto our selues? It is euen a point of holy wisedome, to consider where wee are weakeit, and what those sinnes are vnto which we are most fubiect, and by which Sathan hath gotten greatest vantage against vs, that so we may take the more paines to make our selues strong against it.

And after that by Prayer and spirituall exercises, thou hast made thy selfe strong, there where thou wast wont to be weake, yet take heede vnto thy selfe, it is not one, but many infirmities whereunto we are subject, and the crasty Enemy can very well change his tentations upon thee; if he be repulsed at any one part, whereat he was wont to enter, hee will goe about and seeke vantage at another: And therefore seeing our Enemy is restlesse, and the matter hee workes upon, is our manifold infirmities, let us walke circumspectly, and pray continually, standing with the whole

Our infirmities are manifold.

Wee should firengthen our f. lues most, where we are weakest,

Yet so that we remember, that the enemy repulsed at one place will assault another.

compleat

Comfort, our flinding in tentions past, proues wee have been supported by a stronger than he is that impugnes vs.

compleat armour of God vpon ys, that we may refift him.

Where for our encouragement let vs marke, that albeit our infirmities be many, and our Enemy strong, yet in all our conflicts we are not alone, but have an helper who fustaines vs. And this thou may st finde in thine owne experience, if thou wilt consider with me, whereof comes this that so many yeeres thou hast endured the battaile against principalities and powers? Is it not of the Lord, whose secret helpe hath sustained thee ? How oft hast thou beene compassed with scarefull tentations, standing like Israel in the red fea, with mountaines of waters about thee, threatning to overwhelme thee? How many times hast thou receiued within thy selfe the sentence of death, and bin so far cast down, that thou hast thought with David, there hath been nothing for thee but death, and rejection from the fayour of God? How oft hast thou looked to be swallowed vp of the Enemy, & given vnto him as a prey? and yet hath the Lord beyond thy expectation delinered thee from fo manifold deaths: Mayst thou not feele that the powers of Hell are not able to quench the spark of light & life, which God hath created in thee? No, no, affuredly if it had beene in the power of Sathan to have put it out, it should have beene done long ere now : but bleffed be the Lord, it is hee who keepes our foules in life, and whose fecret grace continually fustaines vs.

How the holy Spirit beares with vs, and ouer against vs euery burden laid vpon vs. The greatnesse of this comfort shall yet appeare the better, if we consider the word here vsed by the Apostle, which signifies that he lifts with vs, and before vs in the burthen. We see by daily custom that the burthen which is too heauy for one, is made easie by the helpe of another; two ioining hand in hand lift vp that which one is not able to doe: and the burthen of Affliction, which to our Nature is intolerable, by the help of the Spirit becomes portable and easie: for hee lifts not onely ouer-against vs, but lest our part of the burthen should ouer-match vs, he lifts also with vs, which the double composition of the word imports: herein

then

then is our comfort, that the Lord our God is not like vnto other Lords and Masters of the world, if he send vs forth to do any worke in his name, he goes with vs himselfe to assist vs, what good he commands vs to do, he helps vs to do it, and what soeuer crosse he layes vpon vs, he strengthens vs to beare it; being, as I said, euer present with vs, not as specator onely, but as an actor.

For we know not.) The Apostle this way having generally fet downe his fecond principall argument of comfort, proceeds to a particular explication thereof, wherein first hee lets vs fee that our infirmities proceed of the want of a spirituall disposition to prayer: and secondly, that the way by which the Spirit helpeth our infirmities, is by the grace of prayer. Prayer then is here recommended vnto vs as a foueraigne remedy against all our infirmities. In our heauiest tentations, we get comfort as soone as we get grace to pray, Ascendit pracatio, & discendit Dei miseratio, when Prayer goes vp, the mercy of God commeth downe: deijcitur Satan cum tu ascenderis, Sathan is cast downe when thou dost ascend by Prayer. At the Lords commaund the blind fees; the paralitique walkes, the dumbe speakes, the deafe heares, shee that was sicke of the Feuer riseth and ministers; then come these commandements out, when thy Prayer prevailes with the Lord, light comes to refolue our doubts, comfort to mitigate our trouble, strength to sustaine our weaknesse: Blessed is the man to whom the Lord keepeth open his doore of refuge, that he may fay in the greatest distresse with Iehosaphat: O Lord, we knowe not what to doe, neither is there strength in vs against this people: but our eyes are toward thee: for hee may be fure of comfort in time of neede.

Againe, wee learne here, that it is not so easie a thing to pray as commonly men professe, it is thought of many that it is an easie thing to pray; therefore they begin it, and goe through it, as if it were a worke of no difficultie: but alas, if weeknew our owne naturall inabilitie, and how rare a Our infirmities proceed from the want of prayer.

Augustine.
Ambrose de
fuga saculi.
cap. 7.
We recouer
our strength
by Prayer.

2.Chron. 20.

12.

It is not an eafie thing to pray.

grace,

AEt.8.31.

Prayer is a communing of the foule with God.

Our naturall insbility to pray is, either in our corrupt vnderstanding, by which wee feeke things evnlawfull,

Num.16.

grace, the grace of Prayer is, we should not so vainly professe in our words, that we can pray, as earnestly beseech him with the Disciples, that he would teach vs to pray. As that Eunuch professed that hee could not understand without a guide, so may wee, that wee cannot pray without a guide: it is easie to speake of God, but not so easie to speak unto God; he that wil speake to God (sayth Ambrose) must speake to him in his own language, that is, in the language of his Spirit.

Prayer is not a communing of the tongue with God, but of the foule with God, and of such a soule only as is taught by the holy Spirit how to pray: it is true the Lord understands the thoughts of every mans heart, but the language acceptable to God, are those motions of the hart which are raised by his own Spirit, and he that wants this Spirit, cannot speake unto God in Gods language. Let this serve to reforme the corrupt iudgement of many, who thinking themselves able enough to pray, passe over their dayes without the grace of Prayer: a searefull punishment of carnall presumption.

This naturall inability to pray, confifts in these: fometime the fault is in our vnderstanding, fallimur, putantes prodesse que poscimus, cum non prosint, wee are deceined, thinking those things to be profitable for vs which are not; fo the Iewes not content to be fed with Manna according to the Lords dispensation, will have flesh, which the Lord gives them, but in his anger: and their posterity not content with the Lords gouernmet, wil have a King like other Nations, which the Lord gaue them but in his wrath. Of this fort are they, who fend out in flead of lawfull prayers vnlawfull imprecations against their brethren; crying for the plagues of God vpon their neighbours, for every smal offence, in stead of the bleffings of God : these are like the Disciples that prayed for fire from Heauen to burne vp Samaria, not being led by a right Spirit; or rather like vnto Corah, Dathan, and Abiram, who fent up to the Lord strange strange tire, which at length brought down a strange judg-

ment vpon themselues.

be fought: the fault is not in the vuderstanding, but in the affection; As when men seeke lawfull things for the wrong end, or in the wrong place. Of the first (faith Saint Iames) Tee seeke and receive not, because yee aske amisse, that ye may consume it upon your lusts. Of the second (sayth our Sauiour) Seeke first the Kingdome of Gud, and other things shal be cast unto you: the Lord is greatly dishonoured, when we seeke any thing before himselse: for remedy let vs remember these rules. First, that the thing we seeke be good. Secondly, that we seeke the greatest good in the first roome. And thirdly, that the secondary gifts wee seeke them to the right end; namely, that they may be servants to vs in our serving of God onely, and that we abuse them not as occasions of sinning against our God.

And further, we may learne here how little cause either the Pelagian had of olde, or the semipelagian papists have now, to magnifie so farre the arme of slesh, as to affirme that man vnregenerate thath power of his owne free-wil, to make choise in things spirituall, of that which is good: for seeing we cannot know what is good for vs, till the Spirit teach vs, what power have we of our selves to make choise of it? It is true that men by the quicknesse of their naturall wit, have found out many artes and trades, profitable for this naturall life; so Inbal was the first father of them who play on Harpes and Organes, and Tubal-Cain the first inventer of cunning working in brasse and Iron: but as for spirituall things which concerne the life to come, man is not able by any power of nature to helpe himselfe therein: for what can he doe, seeing hee doth not ynderstand those

things that are of God?

But the Spirit it selfe makes request.) The Apostle to the Galathians hath a commentary for these words, when hee sayth, that God hath sent down his Spirit into our harts, by

Or in our cor.
rupt affection,
by which wee
seeke things
lawfull for the
wrong end.
Iames 4.3.

Mat. 6.23.

What good can we do by Nature, seeing we cannot doe so much as pray for our selues?

Gen. 4.22.

How the Spirit requests for vs.

X

which

which we cry Abba father: the requesting then of the Spirit is no other thing, but his framing of such desires in vs, by which were request God. And hereupon depends the efficacie of the prayers of Gods children: no maruaile they bee essectuall to moue the Lord, seeing they are the birth of his owne Spirit, the essect of his owne operation; they come from him, and it is not possible that hee can mislike them when they returne vnto him. If we shall take a view of example of holy scripture, and Ecclesiastique story, wee shall finde that the prayer of the godly hath done many wonderfull things; yea, what is it that seruent prayer hath not done?

Examples in holy Scripture prouing the efficacy of praier

Abrahams prayer opened the barraine wombes of Abimelechs houshold, and closed up the hands of the Angels who went to destroy Sodome, they could bring downe no fire vponit, till Lot was removed out of it. The prayer of Moses parted the red sea, and was more forcible to ouerthrow the army of Amaleck, than all the weapons of Irael. The prayer of Josua made the Sunne stand still in the firmament; and Samuels prayer brought lowd thunder, flashing fire, and heavie hailestones vpon the Philistims. Eliab by prayer closed the heavens for the space of three yeeres and fixe months, and opened them againe. And this example Saint Iames applyes to every godly man, that we should not thinke they did these things by the priviledge of their perfons, rather then the efficacy of their prayer, hee shewes that Eliah was a man subject to the same infirmities whereunto wee are subject, and that the prayer of any righteous man auailes much, if it be feruent, no leffe than his : though we worke not by prayer such externall miracles as hee did, yet doe we by it draw downe inward grace, bringing light to the blind, life to the dead, & make a wonderfull change by repentance: a work full of miracles indeed in them who obtaine it.

Examples in Ecclesiasticke history.

In like manner it is written, that Aurolius Amonius in his expedition against the Germanes, had in his armie a

legion

legion of Christians, who by their earnest praier vnto God, obtained raine for refreshment of his armie, when it was like to perish with thirst; as likewise fearefull thundrings against their enemies : for which he then called that legion KERAYNOBOLOS, fulminatrix, the thundring band. Thus in all ages hath prayer been so forcible, that it hath sometimes altred the very course of Nature without, and at all times hath changed the course of corrupt nature within, in such as had it.

Where if the children of God, who are of tender conscience, object vnto me that the more I speake of the efficacy of Prayer, the leffe is their comfort, considering that of a long time they have called vpon the Lord, and can find no reliefe of their trouble: let them remember that in this tentation they are not without companions, godly men haue beene exercifed with the like before them. Danid, a man after Gods owne heart, complaines ofttimes to the Lord, that he was hoarse with crying; and that albeit he continued his Prayer day & night, yet the Lord was to him as one that is deafe, and would no more bee mercifull vnto him; but at length he is alway compelled to burft out into glorious thankigiuing, prayling the Lord that hath heard his voyce : and not onely fo, but hee hath left this which hee found in his experience to be true, as a bulwarke of our faith vnto all posterity. Surely the Lordwill not faile his people, nor for sake his inheritance. Hee endureth but a while in his anger, but in his fauour is life. Hee is the most high GO D that performes his promises toward me. Howfoeuer in our trouble we thinke many times that he hath forfaken vs, yet will he returne and reuiue his work in vs, and not faile to fulfill the defires of them who feare him. Thus looking vnto David, let them not think euil to be tried with the same tentation, by which David, a man beloued of God was tryed before them, and consider that there is a difference betweene delaying and denying: the Lord for a time delayes that which he will not deny; Non vt neget, sed vt commendet sua dona. Augustine.

Comfort for the godly whe they pray and are not inft in. ly answered.

4. Sam. 12. 20. 21.

Chryf. in Mat.hom.10

If the Lord refuse that which we will, it is because it is not for our weale.

And the refufall of any thing to his owne, is not without the grant of a berter.

AET . 1.6.

7

8

and againe. Tardius dando quod petimus, instantiam nobis orationis indicit, The Lord, when he is flow to give that which we aske, doth it onely that he may commend his gifts vnto vs, and make vs more instant and earnest in prayer.

For the better understanding of this, let us distinguish our petitions: sometime wee seeke those things which are not so expedient for our selues to be granted as refused unto us; and in these non audit nos ad voluntatem, ut exaudiat ad salutem: the Lord regardeth not thy wil, but thy weale. The Apostle busfeted by an angel of Sathan, befought the Lord to remove that tentation from him, but obtained not his will, the Lord saw it was not for his weale: and not onely doe we read that men beloued of God, have beene resused in mercy, but others have had their petitions granted in anger: which we may see not onely in the Israelites, who obtained sless when they sought, but in his anger; but also in those damned Spirits, who sought licence of the Lord Iesus to enter into swine, and obtained it, but to the greater augmentation of their wrath.

If therefore thy petition vnto God bee for a thing abfolutely necessary to thy faluatio, be assured that how ever the Lord delay it, he shall not simply refuse it: and if otherwife thou craue a thing not absolutely necessary for thee, if the Lord refuse to satisfie thy will therin, it is that he may do according to thy weale. When the Disciple asked Iesus of the refurrection, Lord, wilt thou at this time restore the kingdome of Ifrael? he fatisfyed them not in that which they craued; It is not for you (fayth he) to know the times or feafons which the Father hath put into his owne hand: but another thing meeter for them, and leffe craued of them, he promised vnto them : But yee shall neceive power of the Holy-Ghost; when hee shall come upon you, and yee shall be witnesses unto me. A comfortable answere indeed, an exchange most profitable for vs, and we rest content with it; Sobeit, even so be it, O Lord, give vs thine holy Spirit, and deny vs any other thing thou wilt.

And

And of this againe we learne, that we live onely by mercy, for not onely those things which we obtaine by praier, are begged by vs, and given by God, For what hast thou O man that thou hast not received? But wee see here that prayer it selfe, whereby we get all things, is also a gift of God : if we wanted not of our owne, we would not feek of another by prayer, and if we could also pray for our selues, we needed not another to teach vs. Etiam ipsa Oratio inter gratia munera reperitur, it is the Lord who commands, and worketh in vs both the will and the deede : ynto him therefore belongs the prayle of all.

Wee have here also to consider a great comfort for the godly, who are ofttimes redacted to that estate, that there is none among men to speake for them: Ieremy cannot find out Ebed-melech, neither have the Prophets of the Lord one Obadiah to hide them: Daniel had none to speake for him, al stands vp that had credit, to procure that we may be cast into the den: those that should be friends, oftentimes become foes to the servants of God, but even at this time their comfort is, that not onely they have IESVS the Iust, an Aduocate for them at the right hand of his Father, but haue also the Spirit of the Comforter within them, an In-

tercessour for them.

Miserable therfore must they be, who bend their tongues to speake against those, for whom the holy Ghost maketh request vnto God: that rebuke which the Prophet gaue to Iehosaphat, when he went out to helpe wicked King Ahab, Wilt thou help them that hate the Lord? we may turne to those in our time, that are enemies to the Children of God. Wil yee hurt them, whom the Lord helpeth? The children of God in all their infirmities, have the holy Spirit for their helper, what every man speakes against them, he maketh request vnto God for them. It cannot then otherwise be, but in the end comfort must be to them, and confusion vnto their Enemies. That Oracle which Zeresh gaue to Hamans husband, shall assuredly proue true vpon all the enemies of

Prayer which obtaines allo. ther gifts is al. fo a gifte of God, therefore the praise of all is due to the Lord. 1.Cor.4.7.

Comfort for the godly, whe no man will speak for them they want not Interceflours.

Miserable are these, who bend their toungs against them, for who the holy Spirit makes request. 2. Chron. 18.

Esth.

God

of a Christian

with the Lord.

No malice of men can cut off the intelligece

God in word or deede. If Mordecai be of the seed of the Iewes, thou shalt not faile to fal before him. If Eliah be the man of God, though not a fire from heauen, yet doubtles a wrath from heauen shal ouertake his enemies. Only let those who are troubled by the malice of wicked men, make sure vnto themselues that they have the spirit of grace, and of glory resting in the, partaker with them of their afflictions, and then let them be assured, that either their enemies shall become their friends, or then the righteous Lord shall render vengeance vnto those that trouble them.

With fighes.) Last of all wee learne heere, that the godly haue an intelligence with the Lord their God, which no power of man is able to cut away. For how euer they may be separated from the company of men, and locked up in vnaccessible places, yet can no man hinder their accesse vnto God, and speaking with him : yea, suppose they should cut their tongues out of their heads; for it is not by words, but by fighes they make request vnto God, and their fighs may well be increased by trouble, but cannot be destroyed. And herewith also let the children of God comfort themfelues, when they are brought vnto that extremity, that neither eye, hand, nor tongue can serue them in praier; let them looke vnto good King Ezekiah, who being fo weakened with bodily difeases, that he could not speak distinctly vnto God, yet his mourning like a Doue, and chattering like a Swallow, entred into the Lordes eare, and brought

backe a comfortable answere to him.

Verse

VERSE 27. But he that searches the hearts, knoweth what is the meaning of the spirit, for he makes request for the Saints, according to the will of God.



Est any man should thinke the fighes of the godly of little auaile, because the Apostle L faith, they cannot be exprest, the Apostle here obuiats the doubt, shewing that albeit wee cannot expresse them, yet the Lord to whom

they are made, he vinderstands them: for he knows the meaning of the spirit. Wherin first occurs to be marked this description of God: he is called the searcher of hearts. Many glorious stiles are given to the Lord in holy Scripture, and among the rest this one, importing his great sourcegnty ouer all his creatures: many of his properties, after a fort are communicable to the creature; but this is no way communicable: none but the Lord tries the reines, and searches the hart. And in this the Lord is brought in rejoycing, Am I a God neere hand, and not a God farre off? Can any hide himselfe in secret places that I shall not see him? Doe not I fil heauen and earth? As for man, he is oftentimes so blind, that he feeth not those things which are neere him, no more then Hagar did the Well that was before her: and how then shal he fee things which are farre from him? He feeth not things which are plaine and reueiled, farre lesse can he understand those that are couered. Old Isaac, when his eyes waxed dim, was so deceived, that he took Iacob for Esan, but the Ancient of dayes, who heares without eares, and fees without eyes, cannot be so deceived. Samuel may looke vpon Eliab, and that he should be King, because of his likely personage, but the Lord can tell him, This is not the man: for man be-

holds the countenance, but the Lord regards the heart. Of this we have first to learne a lesson of true godlinesse, that seeing the Lord searcheth the heart, it becommeth vs

It is a stile only competentto God, that he is the fearcher of hearts.

Iere. 23. 23.

Let not man therefore fin vnder hope offecrocy.

Efa. 29.15.

Pfal. 94.8.9.

But let the eye of the Lord be an aw-band, e- uen in secret to keep vs from sinne.

in all our wayes principally to look vnto it. It is in the most part of men an argument of their Atheisme, that they looke curiously to the decking of the body, which falleth vnder the eye of man, but regard not the hid man of the heart, which falleth under the eye of God. And againe, we learne here, that it cannot be without great contempt to God, to fin against him under the hope of secrecy; it is with thy fin, to ioyne a mocking of God: for in effect thou fayst with the Atheist, The Lord feeth not. A most high sinne against his Majestie, whereby thou doost all thou canst to pull out the eyes of the Lord, that hee should not see, or at least thinks fo of him in the falle coclusion of thy darkned mind. No maruaile therefore, that against such as thou art, the Prophet threaten that fearefull curse: Woe bee to them that seeke in deepe to hide their counsell from the Lord: their workes are in darkenesse, and they say, Who seeth vs? Or who knoweth vs? Your turning of deuices, shall it not be esteemed as the Potter's Clay? For shall the worke say to him that made it, He made me not? Or the thing formed, say of him that fashioned it. He had none understanding? Understand, ye unwise among the people, and yee fooles, When will ye be wife? Hee that planted the eare. shall bee not beare? Or bee that formed the eye, shall be not see? Hee that teacheth man knowledge, shall he not know? Certainly, the Lord knoweth the thoughts of the heart of Man, that they be but vanitie.

Let vs therefore sanctifie the Lord God of hoasts in our heart, let vs neuer seeke to hide our wayes from him, for that it is impossible: let vs learn of Henoch to make our lives a walking with God; and with Danid, let vs alwaies set the Lord before our eyes: so in the middest of our owne house we shall walke in the innocency of our heart: where there is no eye of man to make vs ashamed, the reverence of God shall keepe vs from sinne. The scare of carnall men, is the countenance of men: what restrained Abner, and made him vnwilling to slay Ashel? If I do it (sayd hee) how shall I hold up my face to thy brother I bab? but the awe of spirituall

men |

men in the countenance of God: this restrained Ioseph, that in secret he durst not commit adultry, and it was his reason to perswade his brethren; I feare God, and therefore dare do you no enill. Certainely this is onely true godlinesse, when wee line so as vnder the eye of God, and the renerence of his innishble Maiesty restraines vs from doing those sinnes, which otherwise wee might do vnknowne, or at least vncontrolled of men.

And so much the more let vs endeuour to attaine to this holy disposition, because howsoeuer our corrupt Nature cannot hide her crooked wayes from the Lord, yet she defires and friues to doe it; and if her deeds and thoughts be brought vnto the light, it is fore against her will: but the Children of God renued by grace, willingly present their hearts to God, that he should looke vpon them. And this the Apostle points out here, when he fayth, that not onely God knowes the heart, but that he fearcheth the hart. Searching is the inquisition of a thing which is hid & couered, and imports the contrary corruption of our Nature, which feekes to hide and obscure it selfe from the Lord, As Adam presently after his fall sought to couer his nakednesse with Figge-tree leaves, so hath hee transmitted this heritable euil to all his posterity, that when they have done wickedly, they doe what they can to couer it: But in vaine, for the Lord is such a searcher, from whose eyes no man can hide that for which hee makes inquisition. Laban searched the Tent of Iacob for his Idols, and could not find them though they were there: but what the Lord fearches he shall finde out. If Saul hide himselfe, the Lord can tell the people that he lurks among the stuffe. As a light where it comes makes things to be feene which were hid in darknesse, so the Lord when hee searches, saith hee will search with lights; to tell thee, that were thy deeds never fo fecret, he wil make them manifest. Let vs not therefore like the prophane Atheists feeke to hide our fecrets from the fearcher, but let vs liue as in the fight of God.

Gen. 44.18.

The fonnes of Adam feeke to to hide themfelues from the Lord.

But in vaine,

Neither

The heart only makes the difference between the true Christian and counterfait.

It is in great wisedome that God hath locked up, the heart of one man from another.

Neither is it without great cause, that the Lord passing by other things, looketh only to the heart, the heart being the essential difference that distinguisheth a true Christian from a counterfeit: for outward exercises of godlinesse, the hypocrite in appearance may match the holy one. Ye shall fee Cam facrificing no lesse then Abel : yee shall fee Esan feeking the bleffing with greater crying, and mo teares, then Iacob: and Saul shall confesse his sinne no lesse than David : and Ahab shall humble himselfe in Dust and Ashes. more penitent-like than Ezechiah: the Pharifee shall bee more abundant in fasting and giving of alms, than the Publican. As he that doth paint a faire fire, may paint the colour and the forme of the bowing flame thereof, but can no way paint the heat thereof: so an Hypocrite can look like a Christian, speake like a Christian, and in outward actions counterfeit the Christian, but can neuer attaine to the Christians heart: therefore is it that the Lord most of all delights in the heart, and we also most of all should take heede vnto it, to keepe it holy.

Beside this, that the Lord hath locked up the heart of one man from another, and hath referued the knowledge of the heart to himselfe only, the Lord hath done it in great wisedome : for seeing that man divided himselfe by sinne from God, their hearts, by nature, are so discordant among themselves, that if their hearts were as manifest to others, as their faces, there could not be a fellowship nor societie entertained among men. Looke how many men are in the world, there are as many fundry judgemets and wils, euery man having a kingdome in his breft, and fo carryed away with a defire of his owne super-excellency, that he seeketh the aduancement of his owne wil, with the ouerthrow of all others, whose will is not agreeable to his, if hee might attaine vnto it. Again, the heart of man is such a bottomlesse fountaine of wickednesse, that if it were manifested, the World should bee infected with viler abominations, than any that yet are knowne in it : for if the tongue, which is

but

but a little member of the body, when it fomes out but a finall part of that filth which abounds in the heart, bee so forcible as to corrupt the honest minds and manners of the hearers, what should be done if the heart it selfe were layd open, which is by nature but a stinking puddle, and filthy

fore-house of all iniquity.

And further, for the cofort of the whole Church of God, and every member thereof, let vs marke the fourreignty of our God ouer all his creatures in these two, that not onely he is youn their fecrets whether they will or not, for he fits in their hearts, but also hath souereigne commandement ouer them, so that he can when he wil, & wil when his glory requires, either take their hearts vtterly from them, or turn their owne hearts against themselves, as domestick enemies to torment them. And as for the first, it is manifest out of this place, that the Lord fitteth vpon the secret counsell of the wicked; for he fearcheth the heart. It was a great difcouragement to Benhadad, king of Aram, that the fecret conclusion, which he layd with his Captaines in his cabinet counsell, concerning the ordering of his battels against Ifrael, were discouered as they were concluded, by Elishathe Prophet, vnto the King of Ifrael, and who reueiled them to Elisha, but the Lord our God? who sits as Moderator in the counsel of the wicked, whether they wil or not, to ouer-rule their determinations, and direct them to their owne end, which is the glory and good of his Church. Let our Encmies then take counsell and conspire together as they will, hee that doth fit in the heavens shall have them in derision. The counsell of the Lord shall stand, and what he hath decreed shall only come to passe: let vs therefore rest in them.

It were good for men to confider this, that albeit man be fustained and vpholden by his owne heart, so that no other thing can helpe him if it faile him, yet it is in the Lords power to doe with it what he will: how oft haue we seene that the Lord being angry at man, passing by all the members of his body, and leaving them whole and sound, hath

The Soueraignty of God ouer man, appeares in this, that he is vpon the secrets of their hearts.

Man hath put his heart to hold him vp, and God can take ii from him when he will.

ftricken

Dan. 4. 6

We have need of great reuerence in praier, feeing wee speake to him who searcheth the heart.

Pfal. 139.23.

stricken the heart with such terrours, that most valiant men having eies, could not see, having a toung, could not speak, having hands, could not strike to defend themselves, and having feete, could not doe so much as runne away; their hart being taken from them by God, they are lest in a strait and comfortlesse estate. But farre more miserable are they, when the Lord turnes their own hearts against themselves, and makes them a terrour to themselves. A fearefull example whereof wee have in Belshazzar, who seeing nothing without him, but the sigure of a hand which stirred him not, was so stricken and pursued with his owne heart within him, that his sless trembled, his countenance waxed pale, his knees smote one against another. If man cosidered this, he would be eloth to provoke the Lord vnto anger, seeing he can neither sustained the wrath of God, nor eschew it.

Moreouer, wee are taught here, feeing our Prayer is'a conference with him who fearcheth the heart, that wee should alway pray with our heart; for otherwise, if we draw neere him with our lips, our heart being farre from him, hee will curse vs as deceivers, that having a male in our flocke, do facrifice a lame thing vnto the Lord: that is, in stead of the service of our harts, do offer vnto him the service of our lippes. The Lord hath no delight in the facrifice of fooles, who are rash with their mouth to ytter a thing before him, not confidering that he is in heauen, & they are vpon earth: the mouth may reach to men who are beside vs, the heart onely may reach to God who is aboue. It was a very godly protestation that Danid made, Try me, O Lord, and prone my thoughts in the night, and see if at any time I have spoken: that to thee with my mouth, which I have not thought with my heart: and albeit we have not as yet attained vnto it, yet it is that holy fincerity whereat wee should ayme in all our Prayers, so to speake vnto God, that our conscience may beare vs record that we lye not, and that we have spoken nothing with our mouth, which we have not thought with our heart.

Wcc

Wee are therefore for the right ordering of our prayers, to take heed to these three things. First, preparation before prayer. Secondly, attention in prayer. Thirdly, renerent thanks-giuing after prayer. As for the first, as Moses and Iosua put off their shooes before they came neere the Lord, fo are we to remoue out of our harts vncleane cogitations, and affections, whereby we have trod in the filth of finne, before we pray; for those are neuer lawful, but most vnlawfull in the time of prayer. As for worldly cogitations they are sometimes lawfull, but neuer in the time of prayer. As Abraham ysed his Asses to serue him for his journey, but when he came to Mount Moriah, the place of the worship, he left them at the foot of the hill : fo the thoughts of the world are sometime tolerable; if we vse them as seruants. to carry vs through in our journey, from the Earth to Heauen, but we must not take them with vs into the holy place wherein the Lord is to be worshipped.

To helpe vs to the preparation before prayer, let vs confider: first, that he to whom we speak is the Father of light, and wee are by nature but the children of darknesse: call therefore upon him in the sincerity and uprightness of thine heart: for he loues truth in the inward affections: secondly, he is the Father of glory, come therefore before him with feare and reuerence, for thou art but dust and ashes: thirdly, he is the Father of mercie, repent thee therefore of thy sinnes, and then draw neere with a true heart, in assurance

of faith.

The second thing requisit, is attention in praier: the Lord to whom we speake is the searcher of the heart, and therefore we should beware that we speak nothing to him with our mouth, which our heart hath not continced. For it is a great mockery to the Lord, to desire him to consider those petitions which wee haue not considered our selues; wee scarcely heare what we say our selues, & how then shal we craue the Lord may heare vs? We finde by experience that it is not an easie thing to gather together in one, and keepe vnited

Three things to be observed in Prayer.

That preparation go before it.

Motiues topreparation.

That there bee attention in Prayer. vnited the powers of our foule in prayer vnto God, Sathan knowes that the gathering of our forces is the weakning of his kingdome, and that then we are strongest, when we are most feruent in prayer; and therefore doth hee labour all that he can to flacke the earnestnesse of our affection, and fo to make vs more remisse in prayer, by stealing into our hearts if not a prophane, at least an impertinent cogitation: fo that vnleffe we fight without ceafing against the incursion of our enemy, like Abraham driving away the ravening birds from his facrifice; vnleffe wee expell them speedily, as oft as they come vpon vs, it is not possible that wee can entertaine conference with God by prayer.

That after prayer there be thanke [giuing to God.

And thirdly, after thy prayer thou shouldst come away with reverent thankigiuing. It is the fault of many carelesse worshippers, they goe vnto God as men goe to a Well to refresh them when they are thirsty; they go to it, and their face toward it, but being refreshed, they returne with their backe vpon it: euen so doe they sit downe to their prayers without preparation, powre them out without attention & denotion, and when they have done, goe away without reuerent thankfgiuing: whereas indeed enery accesse to God by Prayer, should kindle in our hearts a new affection toward him, if we confider that when wee pray, and get any accesse, so oft are we confirmed in this, that he who hath the keyes of the house of David, and opens and no man shuts, hath opened to vs an entrance to the throne of grace which shall neuer be closed againe vpon vs: whereof there should arise in our hearts a daily encrease of ioy, which should make vs to abound in thankesgiving.

Makes request for the Saints.) We have further to learne, that none are partakers of the Grace of Prayer, but men fanctified in Christ Iesus: the Spirit requests for Saints, not for prophane and impenitent men, howfoeuer sometime they babble for themselves yet are their prayers turned into finne. The curse of Moab is vpon them, they pray and premaile not. As without sanctification we cannot see God. so

without

The curse of Moab is vpon prophane men they pray and preuaile not.

without fanctification we cannot pray to God: every one that calles on the name of the Lord, should depart from iniquitie. Doe we not feele it by experience, that the further we goe from our sinnes, the neerer accesse we get vnto the Lord: and on the contrary, doth not the Lord protest against his people the Iews? Albeit ye make many prayers, yet I will not heare you, for your hands are full of bloud. Will you steale, murther, and commit adultery, and come and stand before mee in this house, where my name is called upon, before your eyes? Behold, even I see it, and will for this cause cast you out of my sight.

But here feeing it is for Saints onely that the Spirit requests; what shall then become of mee, may the weake Christian say, who am the chiefe of all sinners? To this I answere, that in vs who are militant here ypon earth, both of these are true; we are sinnerr, and we are Saints, but in fundry respects. If wee say wee have no sinne weelye, and the truth of God is not in vs. And if our Aduersary say that there is nothing in vs but finne, he is also a lyar. That therefore we may know how these are to be reconciled, let vs consider that the Euangelist Saint John fayth, He that is borne of God, sinneth not: and in the same Epistle speaking also of men that are regenerate and borne of God, he fayth, If we say me haue no sinne wee deceine our selnes. The Apostle Saint Paul speaking of himselfe in one and the selfe same place, affirmes, That be did the euill which hee would not , and yet incontinent hee protests, That it was not be, but sinne awelling in him.

The resolution of this doubt will arise by considering that in the Christian man are two men, the new man, and the olde; the one the workmanship of God, the other the workemanship of Sathan; the one but yong, little & weake in respect of the other, like little Danid compared to the Gyant Goliah. Yet the new man who is weakest, hath this vantage, that he is daily growing, wheras the other is daily decaying; the life of the new man waxeth stronger and stronger.

Esay 1.15. Ierem. 7.9.

Seeing the Spirit requests for Saints onely, how shall wee know that he requests for vs who are simners? 1. Job. 1. 8.

1. Joh 5.18.

Rom. 7.15.17

In the Christia man arctwo men, the new, and the old. God indges of the Christian by the New man, and not by the old.

Nã. 23. 21.

Rom.7.24.

How is it to be understood that he who is borne of God finneth not. stronger, the life of the olde man weaker and weaker, the one tending to perfection, the other wearing to a finall destruction.

Now the Lord in judging of the Christian, looks not to the remanents of finne in him, which are daily decaying, but to the new worke-manship of his owne grace in him, which is daily growing; according to it he esteems, judges, and speaks of the Christian: from it he gives vs these names, as to call vs Saints, righteous, &c. not counting with ys what we have beene, neither yet weighing vs by the corruption of finful nature which remaines in vs, but according to the new grace which in our regeneration he hath created in vs: Hee fees no iniquity in Ifrael, and it is his prayfe to paffe by the transgressions of his heritage. But the Christian by the contrary in judging of himselfe, he lookes most commonly to that whereunto the Lord lookes least, his finnes are euer before him, the olde man is continually in his fight as a strong and mighty Gyant, whose force he feares, whose tyranny makes him to tremble, and by whom he findes himfelfe detained under miserable thraldome farre against his will, and therfore all his care is how to subdue his tyranny, how to quench his life, and shake off his dominion in this Warfare: hee fighes, complaynes, and cries vnto GOD with the holy Apostle; O miserable man, who shall deliner me from the body of sinne! But because so long as this old man hath a life, he neuer rests to send out sinnefull motions and actions, which do greatly grieve the childe of God, therefore is it that he esteems himselfe a miserable creature; yea. and the chiefe of all finners. Thus ye fee how it is, that God accounts his children, Saints, and they account themselves Sinners.

Where againe Saint Iohn faith, that He who is borne of God finnes not, and yet that Hee who fayth he hath no finne is a lyer, both of these is true. He that is borne of God; that is, the new man, sinneth not: for sure it is that all the sinnes which are comitted by man, are either done without the knowledge

of the new man, his vnderstanding being as yet so weake, that he doth not know every sinne to be sinne, or then is he know them to bee sinnes, they are done without his consent or approbation, yea they are done fore against his wil, so that the New man in the sins which are done in the body is a Patient, not an Agent.

So that as an honest man captived by violence, and against his will is compelled to behold wicked and abominable deeds, which he would not fo much as looke to, if he were free: so is the New man detained in the body as a captiue, and compelled to looke ynto that which he loues not; that is, to the finfull motions, vnruly lusts and affections of his corrupt nature, whereunto he confents not, but protefts against them, and for their sakes becomes weary of soiourning in the body, so that Ioseph was not more weary of his prison, nor leremy of his dungeon, nor Daniel of the company of Lyons, nor Danid more weary of his dwelling in the tents of Kedar, than is the New man weary of his abiding in the body. Hee is like Lot in Sodome, whose righteous Soule was vext day by day, by hearing and feeing the vnclcane conversation of the Sodomites: he is like Ifrael in Egypt, kept in most vile flauery by the tyranny of Tharaoh, fighing and crying: hee is like the godly Iewes holden in captivity in Babel, many things they faw there done to the dishonour of God, which they no way approved, and many things they would have done, that they had no liberty to do. So this new man perceives many finful motions and actions brought in vpon him by a superior power, which are a griefe vnto him, and vexation of his spirit.

And this is the greatest comfort of the New-man, that whatsoever good he doth, he doth it with ioy: and on the contrary, evill that is done in the body, it is a griefe to him to see it, yea he protests against it; O Lord, this is not I, but sin that dwels in me, thou knowst I like it not, I allow it not, I wish from my heart there were not done in me any thing that might offend thee. Onely happy, and thrice happy is

The new man lives in the body like Lotin Sodome.

Pfal.120.5.

Reioicing who he doth good, grieued when he doth enill. Rom.7.15.

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the man, who with the holy Apostle is able to say so. Thus ye see in what sense the Godly are said by the Euangelist in one place not to sinne, and in another not to be without sin. The Lord worke this holy disposition in vs, that the life of sinne may daily be weakned in vs.

We should not present petiti. ons to God, which are not according to his will.

According to God.) Wee have last of all to marke here, that those petitions which flow from the Spirit, are according to Gods will, and therefore as concerning temporall things, because we know not absolutely what is the will of God, whether health, or ficknesse, riches, or pouertie be most expedient for vs, we are to pray with a condition, if it be his wil, but as for those things which are directly against his wil: it is a great mockery, if it be done with knowledge, or otherwise a grosse impiety to seeke them from him. It is written of Vitellius: that one of his friends asking from him a certaine thing which he refused, and being impatient of the refusall, did say to him, What availeth thy friendship to me, if I cadnot obtaine that which I craue? returned backe to his friend this answere, And what availeth to mee thy friendship, If for thy sake I must doe that which becomes me not? If such equity be in a mortall man that he wil not graunt an vnlawfull thing, euen to his tender friend, how much more are we to think that it is in the Lord our God? Away therefore with these cursed and abominable facrifices, as to present vnto the Lord petitions which are not agreeable to his holy will.

A Christian hath accesse to the priuy cháber of the great King, euer when he pleaseth.

And last, to conclude this, that wee may be encouraged to prayer, let vs consider what excellent priviledge this is, that the Christian as oftas hee pleaseth, hath liberty to speake vnto the Lord his God. The Persians thought it a piece of their silly glory, not to graunt accesse easily vnto their subjects, yea, not to those of most noble ranke; therefore yee see how asraide Hester the Queene was to goe in vnto the King vnsent for. But the Lord our God, King of kings, proclaims vnto vs free accesse, as oft as we are disposed to cal vpon him, ready at al times to extend the Scepter

of his peace towards those who seeke him in Spirit & truth. Yea, though with David thou preuent the morning, and rife at midnight to call vpon him, thou shalt find him, euen then waiting upon thee: Inuenire potes, pranenire non potes, Come when thou wilt thou maist finde him, but canst not preuent him. Let vs therefore vse our libertie well, and see we neglect not to begin in time our acquaintance with the Lord by frequent speaking vnto him, if so be we look hereafter for euer to remaine with him.

VERSE 28. Also weeknow that all things worke together for the best to them who love God, even to them who are called according to his purpose.

Ow followeth the Apostles third & last principal argument of cofort, taken from the prouidence of God, which so over-ruleth all things that fall out in the world, that he caufeth them to work together, and that for the

best vnto those who loue him: and among the rest, our afflictions are fo far fro being preiudiciall to our saluation, that by the prouidence of God, which is the daily executor of his purpose, working all things according to the counsell of his will, they become meanes helping vs forward to that end: namely, conformity with Christ, wherunto God hath appointed vs. The comfort is fummarily fet down in thefe words, All things worke together for the best, to them who lone God: the conformation thereof is broken vp in these words, Euen to them who are called according to his purpose; and the explication is subioyned in the two subsequent Verses.

Alfo.) That is, befide all the comfort which I have given you before, I giue you yet this further : not one but manifold are the comforts which the Lord hath discourred for his children in holy scriptures. Many are the troubles of the righteons, but the Lord deliners him out of them all : that is,

The third principal argument of comfort, is from the prouidence of God, working all things to the good of his owne.

Manifold blef. fings of God are vpon the godly. Pfal. 34.19.

1.Cor.10.13.

Zach. I. 21.

If the first fruits of our comfort bee so sweet, what shall the full masse be?

None but a Christian can know the mysteries of the Go pell.

1.Cor. 9.11

1, Cor. 2.14.

1.Cer. 2.5.6.

for every trouble the Lord hath a several deliverance. Every tentation (sayth the Apostle) hath its owne issue: every horne that riseth against vs to push vs, hath an hammer attending vpon it to represse it (saith the Prophet.) Esau mourned on Isaac, albeit he was prophane, yet he cryed pittifully; Hast thou but one blessing, my Father? But we, with the holy Apostle may blesse our heavenly Father, who doth so comfort vs in all our tribulations, that as the sufferings of Christ abound in vs, so our consolations abound through Christ: The store-house of his consolations can never be emptied.

The Lord our God hath not dealt niggardly nor sparingly with vs, but a good measure of consolation, pressed
down and running ouer, hath he given vs in our bosome,
his holy name be praised therefore. And yet how little is al
this, which now we receive, in comparison of those inestimable ioyes prepared for vs, the like whereof the eye never
saw, the eare never heard, the heart did never vnderstand?
Surely the greatest measure of comfort we have in this life,
is but the earnest penny of that principall, which shall be
given vs hereaster: if the first fruits of heavenly Canaan be
so delectable, how shall the full masse thereof abundantly
content vs, when wee shall behold the sace of our God in
righteousnesse, and shall be fisled with his image, and with
that sulnesse of ioy which is in his presence, and those pleasures which are at his right hand for evermore!

We know.) If ye ponder the Apostles words, ye shal find that by an Emphasis hee restraines this knowledge to the Children of God, excluding worldlings and naturalists from it: The spirituall mand scerneth all things, but hee himselfe is indeed of no man. A naturall man cannot understand the things that are of God. The Gospel is wisedome indeed, But wisedome in a mysterie, and wisedome among them that are perfect. Every Article of our Faith, and point of Christian doctrine, every priviledge of a Christian is a mysterie: no marvaile therfore that the Gospel be foolishnes to the natural man who perisheth; the excellent things of Christianity

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can hee know of none, but those who possesse them: she value, or rather vanity of earthly Iewels hath beene better knowne of some who never had them, than of others who have injoyed them: but the Iewels of Gods children, such as Peace, Righteonsnesse, and joy in the haly Ghost, can bee knowne of none, but of him who doth pussesse them: the new Name, none can know but he who hathit, neither can any man know the sweetnesse of hid Manne, vales he taste

If you goe, and speake to a worldling of inward peace. and spiritual joy, or of the printledges of a Christian, yee shal seem to have a Barbarian, or one that speaks a strange language, which he doth not vnderstand : or if he himself speake of them, as he hach learned by hearing, or reading, vet shall he speak like a Bird, vetering voices, which he vnderstandeth not. As the brute beaft knowrs not the excellency of mans life, and therefore doth delight it felfe with Hay and Prouender, feeking no better, because it knoweth no bester : fo the natural man knoweth nor the excellency of a Christian, and therefore doth disdaine him, and esteem him a foole, a mad man, and the off-fcowring of the world; he takes the dung of the Earth in his armes for his inheritance: if he can obtaine the portion of Esan, that the fatnesse of the earth may be his dwelling place; if his wheat, and his Oyle abound to him, he careth for no more; hee knoweth not what it is to have his foul made glad with the light of the countenance of God. This is your miserable condition, O ye wretched worldlings, ye are curfed with the curse of the Serpent, ye creep as it were, vpon your bellies, and ye licke the Dust of the Earth all the dayes of your life, yee haue not an eye to looke vp vnto Heauen, nor an heart to feeke those things which are aboue. Most fearfull is your estate, wee warne you of it, but it is the Lord who must deliuer you from it.

This resolute knowledge is the mother of spirituals courage, constancy, and patience: for why shall he seare in the

Pearles which none know but they who have them.

Worldlings
fpeak of them
like birds
counterfeiting
the voyce of
man.

Worldlings curfed with the curfe of the Serpent. Sure knowledge of Christian comfort is the mother of patience, Revel. 4.

Iohn. 21. 15.

Other men hazard vnder hope, but the Christian runs as sure to obtaine.

Rom. 16.20.

2.Chron. 20.

enill day; yea, though the earth should bee removed, and the mountains fall into the middest of the Sea, who sees the Lord sitting on his throne, and the glassie sea of the world before him governing all the waltrings, changes, & events of things therein, to the good of them who love him? Oh that wee had profited so much in the schoole of Christ all our dayes, that without doubting or making any exception, we could believe this which here the Apostle layes for a most sure ground of comfort, that so wee might change all our thoughts and cares into one; namely, how to grow in the love of God: that in a good conscience wee might say to the Lord with Peter, Lord, thou knowest I love thee: casting the burthen of all the rest of our searces, griefs, and tentations upon the Lord who cares for us, and hath given us this promise for a pramunire, All comes for the best.

The fouldier with courage enters into the battaile vnder hope to obtaine the victory; the Marriner with boldnesse commits himself to the stormy seas, under hope of vantage, and every man hazards in his calling; yet are they vncertaine venturers, and knowe not the end: but the Christian runnes not as vncertaine, but as one sure to obtaine the Crowne; for he knowes that the God of peace shal shortly tread Sathan under his feet. What then? Shall not he with courage enter into the battell, wherein he is made fure of the victorie before he fight, knowing that all the warriours of Christ shal be more then conquerours, through him? If we wil only 17. Standstill, we Shall see the Salnation of the Lord. Gideon with his three hudred fought against the great host of Midian without feare, because he was fure of victory. Danid made hafte & ran to encounter with Goliab, because he was perswaded that God would deliver him into his hands. The Ifraelites were not afraid to enterinto the River of Iordan, because they sawe the Arke of God before them dividing the waters. And shall onely the Christian stand astonished in his tetations, not with standing that the word of God goes before him to resolve him that whatsoever falls out, shal come

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for the best to him? The Lord increase vs and make vs to abound more and more in the loud of our God; For perfect lone casts out feare: the Lord strengthen our faith, that thorow these misty Clouds of affliction, which now compasse vs, were may see that comfortable end which God in his word hath discoursed vnto vs.

And to this effect we must beware of the subtill slightes of Satan, who to the end that he may spoile vs of this comfort in trouble, endeauours by all meanes either to quench the light of God veterly in our minds, or at least to darken and obscure it by precipitation of our vnbeleeuing hearts: carrying vs headlong to judge of the workes of God by their beginnings, & to measure our selues in trouble by our present chate and condition, not suffering vs to tarry while wee fee the end : whereof it comes to passe, that our hearts beeing toffed to and fro with reffleffe perturbations, like trees of the Forrest shaken with the wind, we hasten in our necessities to be our prouisors, in our dangers we wil be our owne deliuerers, and euery way become the caruers of our owne condition. Wee haue so much the more neede to beware of this precipitation, because the dearest servants of God haue fallen, through it, into feareful finnes against the Lord: As we may fee in Dauid, who being in extreme danger in the wildernesse of Maon, said in his feare, that all men were lyers. Is not this a great blasphemy, to say that the promiles which the Lord made to him by Samuel were but lies? and in his other extreamities, he is not ashamed to confesse, that hee thought that God had forgot to bee mercifull, and had shut up his tender mercy in displeasure: but when hee saw the end, then hee was compelled to accuse himselfe, and give glory vnto God. I should have beene dumbe, and not opened my mouth, because thou didst it: And againe, I sayd in my feare, all men are lyars: for notwithstanding all Samuels promises, I looked for nothing but death, but now confidering the deliverance, I mult say, Precious in the sight of the Lord is the death of all his Saints.

One of Satans flights is to cause vs to iudge of the works of God by their be, ginnings.

What inconucniences arise from this precipitation.

Pfal.39.9.

Pfa. 116.10.

Pfa. 116.13

He that will indge of Lazarus on the dung-hill, shall thinke him more miserable than the rich Glutton.

But wee shall best indge of the workes of God, if we tarry till they be ended. Efa. 48.22.

Pfal. 37.37.

Gods wonderfull wisedome in causing things of so cotrarie qualities to agree to do one worke.

Seeing this precipitation made David to Rimble and fall, may we not feare left it carrie vs to the Ake incontient ence, valeffe we learne to beware of it in time? Let vs not therfore judge of the works of God before they be ended. If we should looke to Lazarus on the dunghill, ful of byles and fores, having no comfort but from the dogs, and compare him with the rich Glotton clothed in purple, and faring daintily every day, what can we judge but that Lazarus is the most miserable of the two? Yet if we tarry till the Lord haue ended his worke, and Lazarus be convayed to Abrahams bosome, and the rich Clutton bee gone to his place, then shall the truth appeare manifestly, All things worke together for the best to them that love God, Let ys therefore learne to measure the event of things, not by their prefent condition: but by the prediction of Gods word; let vs cleave to his promife, and waite on the vision, which hath his owne time appointed, it shall speake at the last and shal not lye though it tarry, let vs wait for it, it shal furely come. and not flay : let vs go into the Sanctuary of God and confider the ends there shal we learne, that there is no place to the wicked; how soeuer they flourish for a time : and that it cannot be but well with them who love the Lord : Marke the vpright man, and behold the inst, the end of that man is peace, but the transgressors shal be destroyed together, and the end of the wicked shall be cut off. Thus both in the troubles of the Godly, & prosperity of the wicked, we should suspend our judgement till we fee the end.

All things worke together.) Marke the singular priviledge of the Christian, not onely afflictions but all other things whatsoever worke for the best vnto him, and not onely so, but they worke together. Many working instruments are there in the world, whose course is not one, they communicate not counsels; yea their intentions oftentimes are contrary, yet the Lord bringeth all their works vnto this one end, the good of those who love him: where ever they be in regard of place; what ever in regard of persons; yea,

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howfocuer difagreeing among themselves, yet are they so ruled by the provident power of the supreme Gouernour, our heavenly Father, that all of them worke together vnto the good of them that love him. For albeit the Lord refted the feuenth day from the workes of creation, so that hee made no new kinde of creature after that day, yet did hee not rest from the workes of prouidence or gubernation: whereof our Saujour fayth, My Father workes hitherto, and Iworke. When man hath finished a worke, hee refignes it to another to be gouerned : as the Wright when hee hath builded a Ship gives it ouer to the Marriner to rule it; netther is man able to prescrue the worke of his hands, neither yet knowes he what shall bee the end thereof. It is not fo with the Lord : 2s by the worke of creation hee brought them out, fo by his prouident administration he preserues them, and rules even the smallest creatures, directing them vnto fuch ends as he hath ordained them for in the counsel of his will.

How cuer some Ethnickes have beene so blinde, as to thinke that God did neglect the smaller things vpon earth, Seilicet is Superis labor est : and Epicures also whose false conceptions of the divine providence are rehearled by Eliphaz. How should God know? How should be indge through the darke Cloude? The Cloudes bide him that hee cannot see, and he walkes in the circle of Heanen: yet it is certaine hee rules not a part onely but all; hee is not as they thought of him, A God onely aboue the Moone: No, though he dwell on high, yet hee abases himselfe to behold the things that are on earth, hee is not only a God in the Mountaines, as the Syrians deemed, but a God in the valleyes also. There is nothing so great, nothing so small, but it falls under his prouidence, yea he numbers our haires, and keepes them, not one of them can fall to the ground without his prouidence. Si sic custodiuntur superflua tua, in quanta securitate est anima tua? If he so keepe thy superfluities, how much more will he keepe thy foule?

God hath refled from the worke of creation, not of gubernation.

His providence extends to the fmalleftthings.

Job. 23.13.14.

Pfal, 113.

1. King. 20.

Angustine:

In greatest confusion of things, let vs keepe our comfort, the end of them shall bee our good.

Gen. 37. &c

The end of all the wayes of God, is our good.

Pfal 25.10

Inb. 13.15.

Let it therefore content vs in the most confused estate of things wee can see fall out in the world, that the Lord hath fayd; All things shall worke for the best voto us. Let vs not question with Mary, How can this be? Nor doubt with Sarah, How can I conceine? Nor with Moses, Where shall flesh be gotten for all this multitude? But let vs, fayth Augustine, confider the Authour, and such doubts shall cease. As he hath manifested his power and wisedome in the tempering of this world making Elements of so contrary qualities agree together in one most pleasant harmony, so doth itappeare much more in governing all the contrary courses of men to the good of his owne children. One notable example whereof we wil fet downe for all. Iacob fends Iofeph to Dothan to visit his brethren, his brethren cast him into the pit, Reuben releeues him, the Midianites buy him, and sell him to Potiphar, his Mistris acculeth him, his Master condemnes him, the Butler (after long forgetfulnesse) recommends him, Pharaoh exalts him. What instruments are heere, and how many because this one poore man of God? Neuer a one of them lost sing to that end which God had purposed vnto him; yet the Lord, contrary to their intention, makes them all worke together for losephs aduancement in Egypt.

But now to the particulars. There is nothing in the world which workes not for our weale: all the works of God, all the stratagems of Sathan, all the imaginations of men, are for the good of Gods children; yea, out of the most poyfonable things, such as sin and death, doth the Lord draw wholesome and medicinable preservatives vnto them who love him. All the wayes of the Lord (saith Danid) are mercy and truth: marke what he sayth, and make not thou an exception where God hath made none: All, none excepted: therefore be thou strengthened in the faith, and give glory vnto God, resolving with patient sob, Albeit the Lord would slay me, yet will I trust in him.

Sometimes, the Lord seemes to walk in the way of anger

against his children, which hath mooued many of them to powre out the like of these pittifull complaints, The arrowes of the Almighty are upon me, (fayd lob) the venome wherof doth drinke up my spirit; and the terrours of God fight against me: Thou fettest me up as a marke against thee, and makest me a burthen to my selfe. Thy indignation lyes upon me (layd Danid) yea from my youth I have suffered thy terrours, doubting of my life. For felicitie I have had bitter griefe (fayd Ezekiah) for the Lord like a Lyon brake all my bones, so that I did chatter like a Swallow, and mourne like a Done. I am troubled on enery side (sayd the Apostle) having fightings without, and terrors within. Yet in all this dealing the Lord hath a fecret way of mercy, in the which he walkes for the comfort of his children : it is but to draw vs vnto him, that hee shewes himselfe to be angry with vs. Aduer fatur tibi Deus ad tempus, vt te fecum habeat in perperuum, the Lord is an adversarie to thee for a while, that hee may for euer reconcile thee to himselfe, And this albeit for the present we cannot perceive, and can fee no other, but that the Lord hath taken vs for his enemies; yet in the end we shal be compelled to acknowledge and confesse with Danid, It was good for me, O Lord, that ever thou correctedst me, for the Lord was maruailous in his faints: O the deepenesse of the riches, both of the wisedome and knowledge of God, how vn searchable are his indgements, and his wayes past finding out! His glory is great, when he works by meanes, his glory appeares greater, when he works without means; but then his glory shines most brightly, when he works by contraries.

It was a great worke that hee opened the eyes of the blinde man, but greater that hee did it by application of spettle and clay, meanes meeter to put out the eyes of a seeing man, than to restore sight to a blind man. So he wroght in the first creation, causing light to shine out of darknesse; so also in the worke of redemption, for by cursed death he brought happy life, by the crosse he conquered the crowne, and through shame he went to glory. And this same order

Yea euen when hee fee mes to bee most angry with his Children, he is working their good. Iob. 6. 4.

Ifa. 38.17.

2. Cor. 7.5.

Chryfost. in Mat . hom.

Rom.11.13.

For the working of God with his children is by contraries.

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the Lord still keepeth in the worke of our fecond creation, which is our regeneration, he casts downe, that hee may raile vp; he kils and he makes aliue, hee accuseth his Children for finne, that so hee may chase them to seeke remisfion of finnes; he troubleth their conscience, that so hee may pacifie them. And in a word, the meanes which hee vieth, are contrary to the worke it selfe, which he intends to performe in his children. Hee sent a fearfull darkenesse on Abraham, cuen then when he was to communicate vnto him most joyfull light; he wrestled with Iacob, and shook him too and fro, cuen then when he came to bleffe him; hee strooke the Apostle Paul with blindnesse at that same time, when hee came to open his eyes; hee frownes for awhile vpon his beloued, as Iofeph did vpon his brethren, but in the end with louing affection shall hee embrace them; he may seeme angry at thy prayers, as he put back the petitions of that woman of Canaan, but at length he will grant a fauourable answere vnto them. Let vs not therfore murmur against the Lord, by whatsoeuer meanes it please him to worke : It is enough wee know that all the waies of God, euen when he deales most hardly with his Children, are mercy, and tend to the good of those who loue him.

Sathans ftrata. gems are direeted to the good of the godly.

And as for Sathans stratagems, it is also out of doubt, that they worke for the best to them who loue the Lord, not according to his purpose indeede, but by the Lords operation, who directeth al Sathans affaults to another end then hee entended, and trappeth him continually in his owne snare. If vnder the Serpents shape he deceived Adam, vnder the Serpents name shall the Lord curse him, and all those weapons whereby he seeketh to destroy the worke of Gods grace in vs, doth the Lord turne to destroy the workmanship of Sathan in vs : I meane that whole Bastard generation of peruerfe affections, what Sathan hath begotten vpon our mutable nature, by a most vnhappy and depani.ca 13 vnlawfull copulation. De veneno eins sit spirituale antidotum:

of this poylon the Lord maketh a spirituall preservative.

The experience of all the Saints of God proues this, that Sathan by his restlesse tentations doth destroy himselfe: which is most euident both in his tentations for sinne committed, tending to desperation, as also in his tentations vnto finne, tending to prefumption. Every accusation of the conscience for sinne past, is vnto the godly man a preservatiue to keep him from finne in time to come, he reasoning with himselfe after this manner: If mine enemie do so disquiet my mind with inward terrour, for those sinnes which foolishly I did by his entifement, why shall I hearken to him any more, and to encrease the matter of my trouble: for what fruit have I of all those sinnes which I did by his instigation, but terrour and shame? And shall I looke that this forbidden tree can render vnto mee any better fruite hereafter? O what a faithlesse traytor is Sathan, hee entifeth man vnto fin, and when he hath done it, he is the first accuser and troubler of man for fin. When he comes first vnto vs, he is a tempter; when wee haue finished his worke (which is finne) he is an accuser of vs vnto the Judge; and when he returneth, he returneth a troubler and tormenter of vs, for those same sinnes which he counselled vs to doc. Stop thine eare therefore, O my foule, from the voyce of this deceitfull enchanter.

His tentations againe vnto sinne, are vnto the Godly man protrocations that spur him forward vnto the throne of grace: for while as we finde his restlesse malice pursuing in vs that little sparke of spirituall life, whereby the Lord hath quickned vs, and our own weaknesse and inability to resist him, then are we forced with Israel in Egypt, to sigh for the thraldome, and to cry with Iehoshaphat, O Lordow God: we know not what to doe, but our eyes are toward thee. And who feeleth not this, that the grace of servent prayer, wherein otherwise we faint, our heart being more ready to sall downe, than the handes of Moses, vnlesse they be supported, is greatly intended in the Children of God

Sathans accufations for finnes paft, are vnto the godly preferuatives against sinne to come.

And his tentations to finne chases them to the throne of grace,

2. Chron. 20.

13.

Ambribid.

by the buffets of Sathan, as is manifest in the holy Apostle. Magna certe potestas, qua imperat Diabolo, vt se ipse destruat, A great power of God this is certainly, which commandeth Sathan to destroy himselfe; Si enim destruit, cum hominem quem tetando supplantare studet, ex infirmo fortiorem efficit, for then doth hee destroie himselse, when the man, whom hee seeketh to ouerthrow by his tentation, of a weak man is made stronger, by those same meanes. Thus the Lord our God ouershoots Sathan in his owne bowe, and cuts off the head of Golsab with his owne fword; his holy name be prai-

Now as concerning outward afflictions, it is true, that as the Philistims could not understand Sampsons riddle, How sweet came out of the soure, and meat out of the eater, so cannot Worldlings understand, that tribulation bringeth out patience, Sampsons rid. dle, how fweet and that our light and momentany afflictions cause unto us a far mere excellent and eternall waight of glorie : but the children of God haue learned by experience, that albeit no visitation be sweet for the present, yet afterward it brings the quiet finit of righteousnesse unto them who are thereby exercised, and that there is more folid ioy in suffering rebuke with Christ, than in al the pleasures of sinne, which endure but a season. As Moses the typicall Mediator of the olde Testament made by his prayer the bitter waters of Marab become fweet; fo IEsvs, the true Mediator, by his passion hath mittigated to his children the bitternesse of the crosse; yea, hath made it profitable vnto them.

The prodigall sonne concluded not to returne home to his Father til he was brought low by affliction. Hagar was proud in the house of Abraham, but humble in the wildernesse: Ionas sleepeth in the ship, but watcheth and prayeth in the Whales belly : Manasses lived in Ierusalem as a Libertine, but bound in chaines in Babel, hee turneth his heart vnto the Lord his God. Corporal diseases forced many in the Gospell to come to Christ, where others enioying bodily health would not acknowledge him. The earth

the fowre, fo cannot world. lings that cofort is in the croffe. Indges 14.14 Rom. 5.3. 2. Cor.4.13. Heb. 12. 11.

As the Phili.

ftims vnder-

stood not

came out of

Alflictions profitable to the children of God.

which is not tilled and broken vp, beares nothing but thornes and bryers; the Vines waxe wilde in time, vnleffe they bee pruned and cut : so would our wilde hearts ouergrow with the noyfome weedes of vnruly affections, if the Lord by fanctified trouble did not continually manure them. It is good therefore (fayd Ieremy) for a man to beare the yoke in his youth : and Danid confesseth, it was good for him that he was afflicted: yea, our Saujour fayth, Enery branch that beares fruit, my beauenly Father purges it, that it may bring forth more fruit.

No work can be made of Gold and Siluer without fire, stones are not meet for palace worke, vnlesse they be pollished and squared by hammering: no more is it possible that we can be vessels of honour in the house of our God, except first we be fined and melted in the fire of affliction : neither can we be as living stones to be placed in the Wall of heauenly Icrusalem, except the hand of God first beat from vs our proud lumps by the hammer of affliction. As standing waters putrifie and rot, fo the wicked feare not God because they have no changes : And Moab keepes his sent because hee was not powred from vessell to vessell, but hath beene at rest ever since his youth. And therfore (O Lord) rather than that we should keepe the fent of our old naturall corruption, and live in a carelesse security without the feare of thine holy name, and so become fit-fasts in our finnes; no, rather O Lord change thou vs from estate to estate, waken vs with the touch of thine hand, purge vs with thy fire, and chastise vs with thy rods, alway (Lord) with this protestation, that thou keepe towards vs that promise made to the sonnes of Dauid, I will visit them with my rods, if they sinne against me, but my mercy will I never take from them: So be it, O Lord, euen fo be it.

The same comfort have we also against death, that now in Iesus Christ it is not a punishment of our fins, but a full accomplishment of the mortification of our finne, but in foule and body: for by it both the fountaine and the fluxe

Lam. 3.27. Pfal. 119.71 Ioh. 15.2.

The wicked putrifie & rot in their prof. perity.

Pfal. 55. Iere. 48. 11.

2.Sam. 7.14.

Death works also the good of Gods chile dren,

Death compared to the red Sea: Egyptians drowned in it.

But the Israelites of God shall goe through it.

How the enemies of Gods children against their will procure their good. Gen. 50. 20.

of finne are dryed vp, all the conduits of finne are stopped. and the weapons of vnrighteousnesse broken. And though our bodies feem to be confumed and turned into nothing, yet are they but sowne like graines of Wheate in the field, and husbandry of the Lord, which must dye before they be quickned, but in the day of Christ shal spring vp again most glorious. And as for our felues, they are by death releeued out of this house of seruitude, that they may returne vnto him who gaue them : therefore haue I compared death to the red Sea, wherein Tharaoh and his Egyptians were drowned, and fanke like a stone to the bottome, but the Israelites of God went through to their promifed Canaan: fo shall death be vnto you, O miserable Infidels, whose eyes the God of this world hath blinded, that no more then blinded Agyptians can yee see the light of God shining in Goshen, which is his Church, though ye be in it; to you, I fay, your death shall be the very centre of all your miseries, a Sea of the vengeance of God, wherin ye shal be drowned, and shall finke with your sinnes heavier then a milstone about the necke of your foules to presse you downe to the lowest hell.

But as for you who are the Israelites of God, yee shall walke through the valley of death and not neede to be afraide, because the Lord is with you, his staffe and his rod shall comfort you: albeit the guiltinesse of forepassed sins, yet remaining in the memory, the terrour of hell, and horrour of the graue stand up on every side, like Mountaines threatning to over-whelme you, yet shall ye go safely thorough to the land of your inheritance, where with Moses and Miriam and all the children of God, even the congregation of the first borne, ye shall sing prayses ioy sully to the God of your salvation.

Now in the last roome, concerning the imaginations of men against vs, wee shall have cause to say of them in the end, as Ioseph sayd to his brethren, Te did it unto mee for enill, but the Lord turned it to good. The whole history of Gods:

Book

Book is a cloud of manifold witnesses concurring together to confirme this truth, therefore among many we will bee content with one. When David was going forward in battaile against Ifrael, with Achish King of Gath, under whom he soiourned a while in the time of his banishment, the remanent Princes of the Philistims commanded him to goe backe : and this they did for the worst to difgrace him, because they distrusted him, but the Lord turned it vnto him for the best: for if he had come forward, he had beene guilty of the bloud of Israel, specially of Saul the Lords annointed, who was flaine in that battell: from this the prouident mercy of God doth in such fort deliver him, that no offence is done by Danid to Saul, or his people, because David came not against them, neither yet could the Philistims blame him, because he went back by their own command. So, a notable benefit Danid did receive by that same deed wherin his enemies thought they had done him a notable shame.

And where otherwise it pleaseth the Lord to suffer wicked men to lay hand on the bodies of his Children, yet all they are able to doe, is but like the renting of Iosephs garment from him. As he doth sustaine small offe whose garment is cut if his body be preserved: so the Christian when his body is wounded vnto the death, yet hath hee lost nothing which he strives to keepe, for hee knowes it is but a corruptible garment, which would decay in it selfe, albeit there were no man to rent it. Nonsimit itag, timenda spiritui, qua siunt in carne, qua extra nos est quasi vestamentum: Let not therefore our soules bee afraid for those things which are done to our bodies, for it is without vs as a garment that doth but cover vs. Thus have wee seene how that there is nothing so evill in it selfe, which by the provident working of God is not turned to the good of his children.

Whereof arises yet vnto vs this further comfort, that seeing it is the priviledge of every one who loves the Lord, it must much more be the priviledge of the whole Church, 1.Sam.29.

Death of the body to a Christian is, but as the renting of Iolephs garment from him.

Chryfostome.

ent lo hees

He Debruida Maleitannia

that

Since to every Christian, all things worke for the best, much more are wee to thinke that this is the priviledge of the whole Church.

Gen. 12.3.

that promise made to the Father of the faithfull, I will bleffe them that bleffe thee, and curfe them that curfe thee, wee may easily think belongs also to all his feed, even to that congregation of the first borne. The Lord will bee a wall of fire: round about Ierusalem, and the glory in the middest of her, hee will keepe her as the apple of his eye, and make Ierusalem a cuppe of poylon to all her enemies, and a heavy stone; which, who focuer friueth to lift, shall be torne therewith; though all the people of the earth were gathered together against it, the weapons made against her shall not prosper, and every tongue that shall rise against her in judgement, shall be condemned. This is the heritage of the Lords feruants, & the portion of them that love him: for the church is that Ark which mounts up higher, as the water increases, but cannot be ouerwhelmed: the Bush which may burne, but cannot be confumed; the house built on a Rock, which may be beaten with winde and raine, but cannot be ouerthrowne.

A warning for Kings, & fuch as are in authority. The Lord who changeth times and seasons, who takes away Kings, and sets vp Kings, hath reproued Kings for his Churches sake; yea, he gouernes all the kingdomes of the earth in such sort, that their fallings & risings, their changes and mutations are all directed to the good of his Church. In one of these two sentences all the Judges of the world may see themselves, and foresee their end, for either that shall be fulfilled in them, which Mordecay sayd to Ester; Who knowes if for this thou art come to the Kingdome, that by thee delinerance may come to Gods people? Or else that which Moses in Gods name sayd to Pharaoh, the oppressour of the Church in her adolescency, I have set thee up to declare my power, because thou exaltest thy selfe against my people.

Hefter . 4.14

Exod. 7:

They who rife to authority & not to the good of the Church shall assuredly fall. May we not behold here how vnsure their standing is, and how certain their fal, who when they are highest abuse their power most, to hold the people of God lowest? what else are they but objects, whom the Lord hath raised up to declare his power and justice upon them? If we shall marke

the

the course of the Lords proceeding; ever fince the beginning of the world, we stall find a blessing following them whom he hath made instruments of good vnto his Church, and that such againe have not wanted their owne recompence of wrath, who have continued instruments of her trouble.

When the Lord concluded to bring his Church from Canaan to soiourne in Egypt, he sent such a famine in Canaan as copelled them to forfake it, but made plentie in Egypt by the hand of lofeph, whom the Lord had fent before as a prouisor for his Church, and by whom Pharaoh was made fauourable to Iacob : but when the time came, that the Lord was to translate his Church from Egypt to Canaan, when he altered Pharaohs countenance, and rayled vp a new King who knew not loseph, he turned the Egyptians hearts away from Ifrael, so that they vexed Ifrael, and made them to serue by crueltie. Thus when the Lord will bring them to Egypt, he maketh Pharaoh fauorable, which also brings a bleffing vpon Pharaoh, and his people; but when the Lord will make them goe out of Egypt, he maketh another Pharaoh an enemie vnto them, whereby both they are made willing to forfake Egypt, and Pharaoh prepares the way for a fearefull judgement on himselfe and his people.

Againe, when the finnes of Israel came to that ripenesse, that their time was come, and their day drew neere, the Lord stirred up the King of Babel, as the rod of his wrath, and staffe of his indigitation: He sent him to the dissembling Nation, and game him a charge against the people of his wrath, to take the spoyle and the prey, and to tread them under feere like mire in the streetes, and to this effect, that the Lord might be auenged of the sinnes of Israel, he subdued all the kingdomes round about them under the King of Babel, that no stoppe nor impediment should be in the way to hold backe the rodde of Ashur from Israel. But yet againe when the Lord had accomplished all his worke upon Israel, and the

Examples
thewing how
God hath altered the flate of
worldly Empires for the
good of his
Church,

In Pharaoh king of Egypt.

In the Monarch of Babel and Persia.

Efay.

time of mercy was come, and the seuenty yeeres of captiuitie expired, then the Lord visited the proud heart of the King of Ashur, and for his Churches sake he altered againe the gouernment of the whole earth, translating the Empire to the Medes and Persians, that so Cyrus the Lords anointed might performe to his people the promised deliuerance.

Therefore in our greatest mutations our heartshould not be moued fro confidence in God.
Pfal.

Estb.

All which should learne vs in the greatest changes and alterations that fal out in the world, to rest assured that the Lord will worke for the good of his Church: though the earth should bee moued, and the Mountaines fall into the middest of the Sea; yea, though the waters thereof rage, and bee troubled, yet there is a river, whose streames shall make glad the Cittie of our God in the middest of it; yea, if they, who should bee the nourishing Fathers of the Church, forfake her, and become her enemies, they shall affuredly perish, but comfort and deliverance shall appeare vnto Gods people out of another place. The Lord for a while may put the bridle of bondage in the Philistims hand, to humble Israel for their finnes, but it shall bee taken from them: at length his Church shall with joy draw water out of the well of faluation, and prayfe the Lord faying: Though thou wert angry with mee, thy wrath is turned away, and thou comfortest mee; yea, Sion shall cry out. and shout for ioy, for great is the holy One of Ifrael in the middeft of ber.

And therefore in our lowest humiliations let vs answere our enemies: Reioyce not against mee, O mine enemie, though I fall, I shall rife, when I shall sit in darkenesse, the Lord is a light vnto mee. I will beare the wrath of the Lord, because I have suned against him, writil bee plead my cause and execute magement for mee, hee will bring me forth to the light, and I shall see his righteousnesse: then he that is mine enemy shall looke woon it, and shame shall cover him who sayd to mee, where is the Lord thy God? Now shall hee be tradden under as the mire in the streets:

Yea, fo let all thine enemies perift; O Lord

that precious faluation prepared to bee shewed in the last time, reserved in the heavens for vs, and whereunto we are reserved by the power of God through Faith. Of this it is evident that our best is not yet wrought, it is onely in the working, and therefore wee are not to looke for it in this life.

There is a great difference in this, betweene the godly and the wicked: the one injoyes their best in this life, the other not so, but looketh for it. If it should be demaunded when a wicked man is at his best, I would answere, his best is cuill enough: but then he is at his best, when he comes first into the world, for then his sinnes are sewest, his judgement easiest: it had been good for him that the knees had not preuented him, but that he had dyed in the birth. For as a river which is smallest at the beginning, increases as it proceedes, by the accession of other waters vnto it: so the wicked the longer he liveth, waxeth worse and worse, deceiving, and being deceived, proceeding from enill to worse, till at length hee bee swallowed up in that lake that burnes with fire and brimstone.

And this the Apostle expresses most significantly, when hee compares the wicked man vnto one gathering a treasure, wherein hee heapeth vp wrath vnto himselfe against the day of wrath; for even as the worldling, who every day casteth a piece of money into his treasure, in few yeares multiplies such a summe, that hee himselfe is not able to keepe in minde the particulars thereof; but when he breaketh vp his box, he finds in it sundry forts of coyne, which were quite out of his remembrance: even so it is, and worse with thee, O impenitent man, who not onely every day, but every houre and moment of the day doost multiply thy transgressions, & desile thy conscience, by hoording vp it into some dead worke or other, to what a reckoning thinkest thou, shall thy sinnes amount in the end? though thou does forget them, as thou committes them,

What is a chri-

A wicked man is at his best when he is first borne, for the longer he lives the more sins he multiplies.

Ierem. 9.3.

Aman continuing in finne, compared to one gathering a treasure.

Rom. 2.

yet the Apostle tels thee that thou hast laid them whin a treasury.

With enery new finne hee gathers a new portion of wrath,

Ierem. 2.

A Christians best begins in the day of his conversion.

Ioh. 6. 3.

Yea, not onely hast thou laid up in store thy sinnes, but with enery finne hast gathered a portion of wrath proportionable to thy finne, which thou shalt know in that day wherein the Lord shall breake vp thy Treasure, and open the Booke of thy conscience, and set thy sinnes in order before thee, Then shall thine owne wickednesse correct thee, and thy turning backe shall reprove thee, then shalt thou know and behold, that it is an enill thing and a bitter, that thou hast for saken the Lordthy GOD. Thou shalt bee astonifhed to fee fuch a multitude of witnesses standing vppe against thee, those sinnes which thou hast cast behind thy backe, thou shalt see them set in the light of the countenance of God; woe then shall it be vnto thee, for the Lord then shall turne thine owne waies vppon thine head, the Lord shall give thee to drinke of that Cup which thou hast filled with thine owne hand, when thou shalt have accomplished the measure of thine iniquitie, and hee shall double his stripes upon thee according to the number of thy transgressions.

But as for the Children of God if yee doe aske, when they are at the best: I answere, Praised be God, our worst is gone, our good is begunne, our best is at hand. As our Sauiour said to his kins-man, so may we say to the world-lings, Your time is alway, but my time is not yet come. We were at the worst immediately before our conversation, for our whole life till then was a walking with the children of disobedience in the broad way that leads to perdition, the we were at the worst, when we had proceeded furthest in the way of vnrighteousnes, for then we were furthest fro God. Our best began in the day of our recalling, wherein the Lord by his word & holy spirit called vpon vs, & made vs change our course, turning our backes vpon Sathan, and our faces toward the Lord, and so caused vs to part company with the Children of disobedience, that where they

Went:

went on in their finnes to judgement, we came home with the penitent forlorne, vnto our Fathers family. That was a happy day of diuision betweene vs and our finnes; in that day with Israel we entred into the borders of Canaan to Gilgal: there were we circumcifed, and the shame of Egypt taken from vs, even our finne, which is our shame indeed, and which wee brought with vs even from our mothers wombe. The Lord grant that we may keepe it in thankfull remembrance, and that we may count it a double shame to return againe to the bondage of Egypt, to serve any more that Prince of darknesse in bricke and clay, that is, to have fellowship with the vnfruitfull workes of darknesse: but that like the redeemed of the Lord wee may walke from strength to strength, till we appeare before the face of our God in Sion.

Alway this difference of estates between the godly and wicked, should learne vs patience; let vs not seeke that in the earth, which our gracious Father in his most wise difpensation hath reserved for vs in heaven. Let vs not be like the foolish Iewes who loued the place of their banishment in Babel, better than their home. Now our life is hid with God in Christ, and we know not yet what we shall be, but we know when he shall appeare wee shall be like him, the Lord shall carry vs by his mercie, and bring vs by his strength into the holy habitation; hee shall plant vs in the mountaine of his inheritance, even the place which he hath prepared, and fanctuary which he hath established, then euerlasting ioy shall bee vpon our head, and forrow and mourning shall flye from vs for euer. And now til the Lord haue accomplished his worke in vs, let vs not faint because the wicked flourish: how ever they prosper, they are to be pittied more than enuied; let them eate, and drinke, and be merry, fure it is, they wil neuer fee a better life then that which presently they enioy, they have received their confolation in this life, and have gotten their portion in this present world.

The day of our connersion was a day of diustion betweene vs and our olde sinnes which wee should not forget.

Seeing our best is not in this life, let vs possesse our soules in patience. How they are to be pittied, who reioyce in things prefent, as in their best things.

Luke 12.19.

Wifd.5.7.

Miserable
Worldlings,
who take more
paines to get &
keep any thing
than Iesus
Christ.

Surely, no tongue can expresse their miserie; and yet as Samuel mourned for Saul when God rejected him, and Ieremie wept in secret for the pride of his people, that would not repent of their finnes: how can we but take vp'a bitter lamentation for many of you, whom in this time of grace we see to be strangers from grace? we wish from our hearts ye were not like the kinfmen of Lot, they thought hee had but mocked, when he told them of an iminent judgement; and therefore for no request would go out of Sodome, but tarried till the fire of the Lords indignation did confume them: but that rather as Sarah followed Abraham from Caldee to Canaan, fo yee would take vs by the hand, and goe with vs from Hell to Heauen : but alas, the lusts of the flesh hold you captive, or then the lone of the world doth bewitch you; but all of them in the end shall deceive you; for all the labour vinder the Sunne, is but vanity and vexation of the Spirit; when you have finished your taske, you thall be leffe content than you were at the beginning; you shall be as one wakened out of a dreame, who in his sleepe thought hee was a possessor of great riches, but when hee awaketh behold, he hath nothing : or not vnlike that rich man who fayd in his fecurity, Now my soule, thou hast much good for manie yeeres, and euen vpon the next day redacted to fuch extreame necessity with that other who despised Lazarus, that hee had not so much as a drop of colde water to coole his tongue withall: then fhall you lament and fay, We have wearied our selves in the way of iniquitie, and it did not profit vs.

Alas, how shal I learne you to be wise? Is not this a pittifull blindnesse? The Lord when he created man, made him Lord about all his creatures, and now vnthankefull man sets every creature in his heart about the Lord. O fearefull ingratitude! Doe you so remard the Lord, Oye foolish people and unwise? There is nothing which ye conceit to be good, but when yee want it, you are carefull to seeke it, when you have it, you are carefull to keepe it; onely you

are carelesse of the Lord Iesus, though hee be that incomparable Iewell, which bringeth light in darknesse, life in death, comfort in trouble, and mercy against al judgement: ye should set him as a fignet on your heart, as an ornament on your head, and put him on as that glorious attire which gets you place to fland before God. But what paines do ye take to feeke him? What affurance have ye that yee are in him? Or what mourning do ye make, for that ye doe not possesse him? Can you say in truth, that the tenth part of your thoughts, or words haue bin bestowed vpon him? No, no, it is the shame of many, that they have taken more pains to keepe a fignet on their hand, than euer they did to keepe Iesus in their heart, they wander after vanity and follow lyes, they for sake the Fountaine of living waters. O confider this, ye that forget God, lest hee teare you in pieces, and there be none to deliner you.

The last lesson wee observe in this part of the Verse, is this: as all things worke for the best to them who loue the Lord; fo all things workes for the worst vnto the wicked: there is nothing to cleane which they defile not nothing to excellent which they abuse not. Make Saul a King, and Balaam a Prophet, and Indas an Apostle, their preferment shall be their destruction: if they be in prosperity they contemne God, and their prosperity becomes their ruine : if they bee in adverfity they blaspheme him, and like raging waves of the Sea cast out their own dirt to their shame; yea what speake I of these things? Euen their table shall be a fnare vnto them, Iesus Christis a Rocke of offence vnto them, the Gospell the sauour of death vnto them, and their prayer is turned into fin; and what more excellent things then thefe? As a foule stomack turnes most healthful food into corruption: fo their polluted conscience turnes iudgement into gall, and the fruit of righteousnesse into wormewood. And all this should prouoke vs to an holy care to become good our selues, or else there is nothing, were it neuer fo good, can be profitable to vs.

Pfal.50. 22.

How all things worke for the worlt to the wicked. The persons to whom the former comfort belongs are described to bee such as loue' God, and are called by him.

Threethings inseparably knit, 1. Gods purpose cocerning vs, 2. his calling to vs, 3. our loue to. ward him.

None can loue God, but such as he hath chosen and called.

To them that love God.) Wee have heard the Apostles last argument of comfort, which is, that the Lord so ruleth all things by his prouidence, that those things which seeme to be against his children, are made to worke together for the advancement of their good. Deus enim adeo bonus eft, vt nihil mali esse sineret, nisi etiam adeo esset potens, vt ex quolibet malo possit elicere bonum, for God is so good that hee would fuffer no euill to be, were it not he is also so powerfull, that of cuery euill he is able to draw out good. Now wee proceede to the persons to whom this comfort belongs: who are first described to be such as love God : secondly, as are called according to his purpose. Here are three things conioined together, euery one depending on another. First, the purpose of God, which is no other thing but his eternall and immutable decree concerning our faluation. Secondly, our calling, flowing from this purpose. Thirdly, a loue of God, wrought in our hearts by this effectuall calling. These three are so inseparably conjoyned together, that from the lowest of these we may go vp to the highest : of that vnfained loue of God which is in thee, thou mayest know that he loued thee, and in his vnchangeable purpose hath ordained thee to life. This is the greatest comfort that can be giuen to men vpon earth, to let them see, that before the Lord layd the foundations of the earth, he first laid the foundation of thy faluation in his owne immutable purpose, which beeing secret in it selfe and obscured from vs, is most manifested vnto vs by our effectuall calling. But of this wee will speake more, God willing, hereafter.

The love of God then is set downe here as a principall effect and token of our calling: As the Lord calles none effectually, but those whom he hath elected: so none can love him, but those who are effectually called by him; yea, thou thy selfe who now lovest the Lord, before thy calling loveds him not, thy heart went a whooring from God, and thou preferredst every creature before him, and for the smallest pleasure of sinne thou caredst not to offend him.

It is thought among the multitude a common thing, and an easie to love the Lord, and every man ahhorres in word to be counted such a monster as hath not the love of God, but they are farre deceived; for man till hee bee called by grace, cannot loue the Lord: Herein is lone, not that wee loued God, but that he loued vs. If now we do know him, & know him so that we loue him; it is because we were first knowne of him, and so knowne that wee are beloued of him: not that there is any equality betweene thefe loues, or that we are able to match the Lord in affection; non enim pari vbertate fluint bi duo amores : for these two loues flowe not in a like plenty: as the running of a little strand is nothing in coparison of the great Ocean: so is our loue to God as nothing, if it bee compared with his incomprehensible loue toward vs: yet it is most certaine, Amor Dei amorem anima parit, it is Gods love to vs, which begets in the foule a love to God: Nemo itag, se amori dissidat, qui iam amat, let no man therefore who loues God distrust that he is beloued. It is very comfortable, that among all the Pen-men of the holy Ghost, none do speake more of loue than Iohn, euen he who was Christs beloued Disciple, whom hee loued 2boue the rest: for it doth teach vs, that who focuer is greatly beloued of God, shall also become a carefull practifer of loue toward others.

That therefore we may know the heart of God toward vs, it shall not bee needfull that we enter into secret counfell, but let vs go and enter into our owne hearts, and there we shall finde resolution: albeit the Lord send not now to you that are men, an Angell to witnesse, as he did to Daniel, that he was a man greatly beloued of God, or to testify to you that ye are Women, that which he did to Mary, that shee was freely beloued of the Lord, yet so many of you as vpon knowledge in sincerity, can say with Peter, Lord, thou knowest that I love thee, have here a testimonie no sesse certaine, to wit, his owne Oracle in his word, to make you fure that ye are beloued of him.

And

It is thought a common thing to love God, but none can love him, who are not beloved of him.

1. 70h. 4.10.

He that would know Gods purpose toward him, let him go downe to his owne heart, and not vp to Gods counsell.

Ioh. 25.15.

Loue the first affection that Sathan pernerted.

Deut.

And the first which in our regeneration is rectified by the Spirit of grace.

The first obiect of reformed loue, is God.

August.de tep. ser. 223.

And that the comfort may be the more fure vnto vs.fceing loue is the principall token of our calling, we will speak a little of Loue, that so wee may know whether we be endued with this most excellent grace of the spirit or no. Naturally the affection of Loue in man is so inordinate, that not unproperly Nazianzen called it dulcem tyrannu, a sweet tyranny, that by deceitfull allurements compels the whole man to follow it: and it is not onely in it felfe distemperated, but altogether set vpon wrong objects, our loue being so set upon the creature, that we neglect the Creator: a fearefull ingratitude, that where in the beginning the Lord fet vp man as Prince and ruler ouer all his creatures, putting all the works of his hands in subjection vader him, that man should mete the Lord with such ynthankfulnes, as to fet in his affection every creature before the Lord! Do ye so requite the Lord, O ye foolish people and unwise?

But as this was the first affection which Sathan through infidelity peruerted, turning it from the Lord, and setting it vpon the forbidden tree: so it is the first affection which in the regeneration is rectified by faith, and by which, faith workes in the sanctification of the rest, turning it from the creature and setting it vpon God. Where we are to consider of the lawfull objects of our love, and of the due measure of love we owe vnto every one of them. The objects of our love are three: the first is God: the second is our

felfe: the third is our neighbour.

The first and principall object of our love is the Lord our God, whom we ought so to love that we love him above all things, and that for no other thing more than for himselfe: in love the Lord will not suffer a companion, neither Father, nor Mother, Wife nor Children; nay, not thy owne life should be so deare to thee, as that for any of these thou shouldst offend thy God, otherwise he tels thee himselfe that thou art not worthy of him, & he will not reckon thee among those that love him: Non amat Christum, qui aliquid plus quam Christum amat, hee loves not Christ, who loves

loues any thing more than Christ's and then doe wee loue fomething more than him, if from him we seeke any thing more than himfelse. This is a mercinary loue, when man loueth God for his gifts. It was objected by Sathan vnto Ieb, but falsely, for even then when he was spoiled of all the earthly comforts which God had given him, yet the love of God continued in him, from which he blessed the Lord. As the woman which loueth her husband because hee is rich, is rather to be called a louer of his riches, than of himselse: so the worldling, who with the carnall Israelite, doth worship God for his wine, and his oyle, and the rest of those good things which God gives men, is but an hyreling, and not a sincere worshipper, nor a chaste lover of the Lord his God.

The fecond object of our love is our felues : for in that the Lord requireth that I loue my neighbour as my felfe, itis manifest, that first of all I ought to loue my selfe. Hee that loueth not God, cannot loue himselfe; and he who soueth not himfelfe, cannot rightly loue his neighbour: without the lone of God all the felfe-loue which is in man is but felfe-harred. As the franticke man, who in his fury wounds his owne body, is pittied of all men, as one that hath no pitty of himselfe: so the prophane man, who by multiplying transgressions slayeth his owne foule, is more justly to bee accounted an hater of himselfe : it is the holy loue of God that first teacheth thee to take heed vnto thy felfe, to preferre both foule and body from the wrath to come, and that workerh in thee an holy care to conforme thy felfe to the Lord whom thou loveft: and with whom thou defireft to remaine for cuer. Thus being taught to loue our felues, we shall also learne to loue our neighbor; the ordered loue of our selves being (as I sayd) that patterne, according to which we should love our neighbour . Prim itag, vide sinofti diligere teipfum, & tunc committam tibi proximu, quem diligas from teipfum. Learne therefore first of all to love thy selfe, and then will I committhy neighbour to thee that thou

The second object of reformed loue in our selves. Hee cannot loue his brother who loues not himselfe.

Augustine.

thou maist loue him as thy selfe. Si antem nondum nosti diligere te, timeo ne decipias proximum sicut te; but if otherwise
thou hast not learned to loue thy selfe, I seare that as thou
deceiuest thy selfe, thou wilt also deceiue thy neighbour,
louing him so, that thou draw him into the snare of sin with
thy selfe, to both your destructions; this is not loue but hatred; for he who loueth any thing truly, hateth euery thing
that would destroy it; as he that loueth a garment, hateth
the moth that consumeth it; and he that loueth a tree, hateth the worme that eateth it vp: so hee that loueth a man,
will also hate the sinne that slayes the man: otherwise, if
thou cherish that which destroyeth him, thou hatest him
indeed, and louest him not.

Man hath need to learne how to loue himfelf rightly.

Aug.adfrat. in Eremo ser. 30.

Ang.lib. 2. offi.cap. 12.

2. 1

It is commonly thought a needles lesson to teach a man how to loue himselfe, but in very deed it is most needfull, it being a common disease among men, amare res suas magis quam seipsos, to loue any thing which is theirs better. than themselves, & quis villem indicet vita aliena, quem videt inutilem vita sue? and who can judge that he can be profitable vnto other men, whom he feeth vnprofitable; yea, hurtfull vnto himselfe? Though it bee principally sayd to Preachers, Yee are the light of the world, and falt of the earth, yet doth it alfo (faith Chryfostome) appertaine to euery Christian : but he that hath not so much light as to shine to himselfe, how shall he shine vnto others? How shal hee guide them, except it be as the blinde leades the blind, and both of them at length fall into the ditch ? And hee that hath no falt to powder his own speeches, nor to eate wp the corruption of his owne heart, how can he effect the reformation of others? Thus you see how the Spirit of grace reforming our affection of love, fets it vpon God, our selves. and our neighbour.

Loue to our felues and our neighbour fhould be meafured, but our loue to God fhuld be without meafure.

Now as for the measure of our love toward these, wee are to know that the love of our selves and our neighbour is bounded and limited, but the due measure of the love of God is to love him without measure. Three conditions are

required

required in our loue to God: to wit, that wo loue him with all our heart, with all our mind, and with all our strength: wee must loue him earnestly, that other loue draw vs not from him, but his loue may be strong in our heart, as to banish out of it all other vnlawfull loue, & vincat dulcedo dulcedinem, quemadmodum clauus clauum, that so the sweetnes of Christ may ouercome in vs all sweetnesse of the creature, as one nayle drives out another.

The Apostles loued lefus with an hearty affection, wee have (faid they) for faken all things to follow thee : yet had they not learned to love him with all their mind, that is, wifely, with knowledge and vnderstanding; for they loued him to' that they liked not his sufferings, and had no will that he should dye; the speeches given out before-hand by our Sauiour of his death, they could neither conceive them nor approve them: therefore did our Saujour rebuke them; If yee loved mee, yee would certainly rejoyce that I goe up to my Father: out of doubt their affection was toward him, but they did not yet understand how good it was for the glory of God and mans faluation, that I E's vs should die, and therfore could not rejoyce in it. And the Apostle Peter when hee heard that Iesus behooved to suffer, because hee loved him, fayd to him; Master, pittie thy selfe, but received this answere, Goe behinde me Sathan, for thos understandest not the things that are of God. Culpans in viroque non affectum, sed confilium, blaming in them both, not their affection, but their understanding: yet afterward, when Peter was better informed, that Iefus behoued to die, and rife the third day, hee diffwaded him no more, but rather promised that hee would dye with him; he had now learned to loue Ielus not onely with his heart, but also with his mind; not earnefly onely, but also wisely; yet when it came to the point, hee denyed his Master at the voyce of a Damsell, because hee had not learned to loue him with firength, as hee did afterward: when he had received the holy Spirit in greater meafure, he loued Ielus euen to the very death, with fo ftrong

Bernin Cat.

Three conditions requifite in the love of God. Mat. 19, 27.

Ioh.14. 21.

Mat.16.12,33.

In this life we are far from that measure of the love of God, which should be in vs.

Foure meditations helpfull to increase in vs the loue of God.

We should love him because he himselfe is the supreme good. an affection, that before the Counsell, he choosed rather to dye for Christ, than to deny him, Licet vitam tune minime possiit, deposuit tamen, in so much that albeit hee lost not his life, yet he freely layd it downe for Iesus.

These are the three, whereunto wee are to aspire in all our life, to loue the Lord heartily, to loue him wisely, (for inconsiderate zeale, & temerarious precipitation doth not please him) and to loue him with so strong an affection, that wee chuse rather to suffer death, than to forsake him. But alasse, how far are we from his holy disposition? Who can say, he hath attained to that measure of holy Loue which the law of God requireth in him? And therefore should we endeuor to grow daily in loue, earnestly praying the Lord, that he would brethe by his Spirit vpon that little spark of heavenly life which he hath created in our harts, that it be not extinguished with the ashes of our corruption, but may increase, and become a great slame to burne vp our affections with such a loue of God, as may carry vp all the powers of our soule toward him.

To this effect, let vs meditate frequently vpon these foure causes for which wee should love the Lord : first, for that which he is in himselfe; to wit, the fountaine of all goodnesse, the greatest and supreme good; if it bee good that man would have, let him love the Lord to whom there is none like in goodn fle, Innenito si potes aliquid pretiosius Deo. or dabitur tibi, finde out if thou canft any thing more pretious than God, and it shall be given thee. The Platonists by the light of nature faw that al the pulchritude and beauty which shineth in the creature, was but Splendor quidam fummi illius boni, which should transport vs in our affection toward him from whom it came, Pulchrum calum, pulchra terra, sed pulchrior, qui fecit illa, the Heauen and Earth are beautifull, but more beautifull is he who made them: and therefore as oft as any good in the creature beginneth to steale our heart after it, let vs in our affection goe vp to the Creatour, confidering that the Lord hath not made these

beautiful or profitable creatures that we should go a whoring after them, but that by them as steps, we should climb

vp to him that made them, and rest in him.

The second cause that may breed the loue of God in vs, if we meditate upon it, is, that the Lord hath first loued vs: Inuenimus eum, sed non presenimus, we have found him, but we did not prevent him; wee know him now, but were first knowne of him: hee found vs first, and that even when we were enemies unto him: dilexit non existences, imo resistences, he loued vs when we were not, yea when we were rebels against him, and shall wee not now being reconciled by the death of his Sonne, endeuour to loue him againe?

Thirdly, the Lord by his continuall gifts hath testified his loue to vs, he hath not been vnto vs as a wildernes, or as a land of darkenesse: if we will remember and tell what the Lord hath done to our soule, we shall find we are our-come with the multitude of his mercies, and there is none that hath deserved the loue of our harts comparable to the Lord. If our loue be free, let vs set it vpon him who is most worthy to be loued, and if it bee venials, let vs also give it vnto him who hath given vs most for it.

And fourthly, it shall waken in vs the love of God, if we consider in our harts what great things the Lord hath promised to give vnto vs, even such as the eye hath not seene; and the eare hath never heard, life without death; youth without age; light without darkenes, ioy without sadnes; a kingdome without a change; and in a word, he shall then give vs a blessed life, non de his que condidit, sed de sepso, not

of those things which he hath made, but of himselfe.

But to returne to our former purpose, that we may know whether this holy loue be created in our hearts by the spirit of grace or no, we must try it by the fruits and effects of loue, whereof now it shall content vs to touch a few. First, it is the nature of Loue, that it earnestly defires and feckes to obtaine that which is beloued. Hereby shalt thou know whether thy affection of loue bee ordered by Christ, or

Because hee hath first lo-

Bernard.

He hath declared his lone by innumerable gifts already giuen vs.

Hee hath yet greater things which he hath prepared for vs to gine vs.

Aug. de cinit. dei.li. 10. ca.
18.
Our love to

Our love to God must be tryed by the effects thereof.

Property of Loue, it longs to obtain that which is belo-

Aa

remaine | ued.

Christ hath sanctified will follow vpward, seeking to be there where he is. Every thing naturally returnes to the owne original; as the waters go down to the deep, from whence they came: so carnal love powred out like water; returnes to Sathan who begat it, and carries miserable man captived with it downward to the bottomles pit, but holy love being as a spark of heavenly fire kindled in our hearts by the holy Ghost, ascends continually, and rapidles vs vpward toward the Lord, from whom it came, not suffering vs to rest till we enjoy him.

We love not God, if we vie not the exercifes of the word and prayer, feeing by them onely we have familiarity with God vpon earth.

Pfa. 119.97

Pfal. 26. 8.

Pfal. 27. 2.

Let this then be the first tryal of our loue; if we yse carefully those holy meanes by which we keepe and entertaine familiarity with our God, it is an argument that wee love him; and what other meanes is there by which many poir earth is familiar with God, but the exercises of the word and prayer? Godly David, who protests in some places that he loued the Lord, proues it in other by the like of these reasons. O how I love thy law! it is my meditation continually: and againe, I have loved the babitation of thine house, and the place where thine honour divels. One thing have I defired of the Lord, that I may dwell in the house of my God all the dayes of my life, to behold the beauty of the Lord, and to vifit hisholy Temple? As this doth serve for the comfort of those who delight in the exercise of the word and prayer, so dothit ferue for the conuiction of those, to whom any other place is more ani! able than the tabernacles of God: an euident proofe they have not the love of God, because they neglect the meanes enen when they are offered, by which familiar accesse is gotten ynto the Lord mue manol rue of samuer

We love not God, if wee long nar to be with him in heaven, where he shewes his most familiar presence. And agains, because the fight we have of God in this life is but through a vaile, and the tast we get of his goodnesse is but in part, & that in the life to come the Lord will fully embrace vs in the armes of his mercy, and kissevs for cuer with the kisses of his mouth: therefore is it that the soule which vasainedly loues the Lord, cannot rest content with

that

with God in this life, but doth long most earnestly to bee with the Lord, where she knoweth that in a more excellent manner shee shall embrace him: whereof proceeded there and such like complaints. As the heart brayeth for the Rivers of water, so panteth my soule after thee, O God: O when sould some and appeare before the prosence of my GOD! My Soule desireth after thee as the thirsty land. For I would be diffolued and be with the Lord. Therefore come; even so, come Lord lessed shum endlances has a montaned.

But alas hoere are wee taken in our finnes thou faveft thou love the Lord but how is it then that thou longel not to fee him deither defireft thou to be with him? Yeara finall appearance of the day of death, or mention of the day of Inducatent doch terrific and afray thee whereas offerwife it shou did touchim, they would be 104 full thes Vir to thee seeing in the one we vgoe to him! and in the wiher he commeth to vs to gather vs and take vs chicker where he is. Surely, those men who contenting themselves with the gifts of God in this life, thinke not long to enjoy himfelfe are busilike an adukerous woman, who if to bee thee polleffe the goods of her husband, regards not albeit thee neuer see himselfe. I confesse indeed, we may rejoyce in aff the gifts which God hath given vs, as in the tokens and tefilmonies of his love, but weene alwaies to vie them will this protofiction, that mothing give vs in this fife be allowed yntows for out portion and inheritance, and that no contenament ever come vnto our hearts, till wee get himfelfe who gave them If the love of the Committians made the Apostle to say I fede not some, buryon; how much more should the love of God compell is to day when kim! It is not thy gifts, O. Lord, but shy felfe I long for thou art the portion. of my foule If thou wouldft give me all the works of thine hands, yet shall I neuer have comfore nor contentment, except thou doll give me thy felfer Therefore O thou whom my Soule loueth, theme mee whore shouledelf, where thou lieft at

A2 2

Pfal. 42. 1.

Psa, 14.3. Phil.1.

RANG. 22.

How by this tryal it is found that miny are void of the lone of God.

Vibragorea bedingbelon generalism, who other colling (ok to the out of

Can. 1.6.

noone, and dost rest; for why should I bee as shee that inmeth a side to the flockes of thy companion? Blessed is hee that hungers and thirsts for thy righteousnesse, for he shall behold thy face, and be filled with thine image, for in thy presence is the fulnesse of ioy, and at thy right hand are pleasures for euermore.

The effect of true loue is obedience, and a care to please the Lord.
Joh. 21.15.

The second triall of our love is Obedience, and an boly care in all our callings to ferue and honour the Lord. Preachers must be tried by this rule, Peter, lonest thou mee ? Feede my Flocke. Gouernours and Counsellers must be tryed by this, Can ye say in truth with the godly Governour Danid, I love the Lord? Then will yee also say with him, What Chall I render to the Land for all his benefits? How Shall I shew my loue toward him? And what shall I doe in my time for advancement of his glory? If thou doft love the Lord, then wilt thou be a nourishing Father to his Church, a carefull advancer of his kingdome, a wife provisor to remone those flumbling blocks which hinder the course of the Gospell: If yee love the Lord; then will yee fland up with Danid, and fay, Doe not I hate them, O Lord, that hate thee? Doe not Learnestly contend with them that rise up against thee? Surely, I hate them with unfamed hatred, as if they were mine viter enemies.

Pfal. 139.21

What great blessing belongeth to them, who in their calling seek to honour God. If ye honour the Lord as Danid did, the Lord shall blesse you as he blessed Danid. Danid sware vnto the Lord, that hee would not rest will hee found out a place for the Lord, even an Habitation for the mighty God of Iacob. And the Lord swears againe vnto Danid, that of the fruit of his body, he would set up one to raign after him. But if otherwise there be nothing in you but a care to stablish your selves and your houses, with the neglect of the glory of GOD, then remember that the curse of Shebna, and not the blessing of Eliakim shall be upon you, Te shall not be fastned as a naile in a sure place, but shall be rolled and turned away like a ball: the LORD shall drive thee from the statem, and out of the dwelling place shall hee dessroy them: for the wicked shall

Efa. 22, 23.

not have his desire, his thoughts shall not be performed, neyther shall hee bee established on the Earth, but entill shall hunt him to destruction: The Lord shall take thee and plucke thee out of thy Tabernacle, and roote thee out of the Land of the li-

wing.

And generally all of you in your callings remember, that the value of your Christian loue must be tryed by the same Touch-stone, not by your words, but by your works. If any lone me (saith Iesus) let him keepe my Commandements, but heere also the hypocrisie of this age is discouered: as the Iewes called Iesus their King, and bowed their knees before him, but spat in his sace, and buffeted him: so the bastard Christians of this age call Christ their Lord, and bow their knees before him, yet by their sinfull life they crucistie him, and tread his blood of the couenant under their seete: they kisse and betray him with Indas, it is but a Scepter of reede they allow him, for they give him no commaundement over their affections: wherefore great is the controverse which the Lord hath this day with the men of this generation.

The third tryall of loue is Bountifulnesse: the Apostle faith, Lone is bountifull: experience proues that every louer bestoweth bountifully on that which he loueth : yee loue your bodies, and therefore largely bestow vpon them to feede them, and cloath them, yea, with exceffine apparell, yee loue your Children, and let them want no needefull thing for them, yea, ye loue your beaftes, and spare not to bestow largely vpon them: only you say, ye loue the Lord: but wherein are ye bountifull toward him? It is true that in nothing can a man bee profitable to the Almighty: but are there not works commanded vs, which should so shine before men, that by them our heauenly Father may bee glorified? though workes can be no merits, yet are they your witnesses: and what have yee done to remaine when ye are dead, as witnesses of your loue toward the Lord? Though your goodnesse extend not to the Lord, yet where

Pfal. 140. 11. Pfal. 5.25

But this age in word calleth Christ their King, but casts off his yoke, Joh. 15. 10.

The property of love is bountifulnesse. 1.Cor. 13.4. is your delight that should bee on his Saints and excellent ones upon earth? Where is your compassion and loue toward the Brethren? Are not the men of this age like unto that fig-tree which had faire leaves, but not so much as one fig to give unto Icsus in his hunger; Having the shew of godlinesse, but have denied the power thereof, yeelding words enough, but no fruits to adorne the glorious Gospell of our Lord Iesus? Of these and many moe, if wee might in fift in them, it is manifest that all have not the love of God in their hearts, who this day pretend it.

The last, is readines to suffer for his cause.

The last tryall of Loue which now we bring, is readinesse to suffer affliction for the cause of God. The Apostles being beaten for preaching in the name of Iesus, instead of mourning, departed reioicing that they were counted worthy to fuffer for Christs sake, and al because they loued him. For the loue of Rahel, seuen yeeres of hard seruitude seemed vnto Iacob but a short space. For the love of Dinah, Sichem willingly sustained the circumcision and cutting off his flesh: much more to him, in whose heart abounds the loue of the Lord, wil bitter things become fweet, and hard things easie. This love hath made the holy Martyrs step out of their own element into the fire, with greater loy and willingnesse, then Worldlings have when they sit down to their banquetting Tables to refresh them, or lye downe in their beds to rest them. The Apostle (who suffered al sorts of affliction for the Gospell) gives this for a reason, that the loue of Iefus confrayned him. Thus much concerning the effects of holy love, by which we are to make fure our calling, and consequently our election, for our everlasting comfort.

A confirmation of the third & last argument of comfort,

Even to them that are called according to his promise.) Hitherto the Apostle hath summarily set down his third principall argument of comfort: and now in the ende of this verse, he shortly breaks up the confirmation thereof, which is this: they who love God are called according to his purpose; therfore all things must worke for the best unto him.

The necessity of this reason shall appeare, if wee consider that the Lord cannot be frustrated of his end, Those whom the Lord in his immutable purpose hath ordained to glory, and whom, according to that purpole, hee hath called in time, how can it bee but all things must vvorke vnto their good? For the working prouidence of God, which is the executor of his purpose, doth so ouer-rule al incidets which fall out in the world, and doth so gouerne al secondary and inferiour causes, that of necessity they are directed to that end, wherunto the supreme cause of all, to wit, the purpose and will of God hath ordained them. This is shortly set down in these words, and more largely explaned in the two Verses following. It is the last reason of comfort, and the highest : for now the Apostle leades vs out of our selues. and fets vs vpon that Rocke which is higher then wee, hee carries vs by the hand, as it were, out of the Earth vp into Heauen, and lets vs fee how our faluation is fo grounded in Gods eternall purpose, that no accident in the world can change it.

We have here then three things, every one of them depending vpon another: the love of God, flowing from the calling of God, and the calling of God, comming from the purpose of God: vnto which the Apostle here drawes vs, that we casting out anchor with the vaile, & resting in the Lords immutable purpose, may have comfort in all our present tentations. It is most expedient for the godly to mark this, that our manifolde changes doe not interrupt our peace: let vs consider that the Lord hath in such fort difpensed our Saluation, that the ground thereof is laid in his owne immutable purpose, but the marks and tokens therof are placed in vs after our calling : the markes and tokens are changeable, like as wee our felues in whom they are, are changeable; but the ground holdes fast, being laid in that vnehangeable God, in whom falles no shaddow of alteration; I am God, and am not changed: My sheepe, none can take out of my hand: The counsell of the Lordshall stand, and

Comfort, that the ground of our faluation is in God, the tokens thereof in our felues.

Esay 46.
Iohn 10.
2. Tim. 2.

Mal. 3.6.

Our calling & conversion flowes from Gods purpose, and therefore all the praise of it belongs to the Lord.

his foundation remaines sure. It is true that the tokens of election cannot be fully taken away from any that is effectually called: nay, not in the greatest desertion, yet have they in vs their owne intention and remission. And this should comfort vs against our daily vicissitudes and changes, when wee feele that our Faith doth faint, our life languishes, our hope houers, and we are like to sinke in the tentation with Peter, and our feeble hands fall downe with Moses, yet let vs not despaire; no change in vs can alter Gods vnchangeable purpose, he who hath begun the work in vs, will also perfect it. Because I am not changed (saith the Lord) therefore is it that yee, O Sonnes of Iacob, are not consumed.

This purpose of God is called otherwise the wil of God. and the good pleasure of his Will. In that the Apostle fayth, Our calling is according to his purpose, it teacheth vs to ascribe the whole praise of our saluatio to the good pleafure of his wil, and not to our owne fore-feene merits. That poyfon of pride which Sathan powred into our first Parents, and by which they aspired to be equall with God, doth yet breake forth in their posterity, corrupt the heart of man, euer ayming at this, to feeke vnto himselfe either in part or in whole, the power and praise of his own faluation. This is to flart vp into the roome of God, and to vsurpe that glory which belongs to the Lord, and he will not give to any other: than the which no greater facriledge can bee committed against the Lord. O man, content thee with that which the Lord offers thee, and let that alone which hee referues vnto himselfe : My peace (faith the Lord) I gine to you, my glory I will not give to any other. The first Preachers of the Gospell were Angels, they proclaymed glory and peace, but glory they gaue to God which is on high, and peace they cryed to the children of his good will which are vpon earth. It is enough that peace and faluation is given to be thine, but as for the glory of faluation, let it remaine to the Lord.

He

He is for this called the Father of mercy, because mercy bred in his owne bosome. Hee hath found many causes without himselfe mooning him to execute instice, but a cause mouing him to shew mercy he neuer found, but the good pleasure of his wil: therefore the Apostle sayth, The Lord hath called vs with an holy calling, not according to our workes, but according to his purpose and grace. Surely, except the Lord had referued mercy for vs, we had beene like to Sodome and Gomorrah: but it pleased him of his owne good will of the same lumpe of Clay to make vs Vessels of Honour, whereof hee made others Vessels of dishonour. And who is able sufficiently to ponder so great a benefit? And therfore howfoeuer the blinded Pharifee facrifice to his owne net, and make his mouth to kiffe his hand, as if his owne hand had done it, yet let the Redeemed of the Lord prayle the Lord; let him crye out with a lowder voyce than Danid did: O Lord, what are wee that thou art so mindfull of vs! Not unto vs, O Lord, not unto vs, but to thy name give the glory, for thy louing kindnesse and thy truth: for our salnation comes from God that sits upon the Throne, and from the Lambe. To thee (O Lord) be prayle, and honour, and glory for euer.

Now as for the calling: we are to know that the calling of God is twofold, outward, and inward. Hee speakes not here of the outward calling, of which our Sauior saith, Many are called, and few are chosen, but he speakes of the inward calling, which is the first intimation and declaration of our election. For the decree of our election is alwaies hid and secret vnto vs, till the Lord by calling reueale it, and make it knowne vnto vs, that we are of the number of those who he hath appointed to life. As in his secret counsell he made a distinction of the Elect and reprobate; so by his calling he beginnes the execution of this decree, separating the one from the other in this life, in manners, and conditions, who are to be separated in the life to come for euer, in estate and place.

For this cause he is called the Father of mercy, & not of judgement.
2. Tim. 1.9.

Our calling is twofold, and the inward calling is a declaration of our election. All mankinde are confidered flanding in 3. circles, and they onely are bleffed, who are within the third.

Zach. 13.9.

Mat. 7.21.

He that will take a right view of all mankind, shall find them standing, as it were, in three circles; they onely being happy, who are within the third. In the outmost circle are all those on whom the Lord hath not youchsafed so much as an outward calling by his Gospell, and here standeth the greatest part of the world. In the middle circle, which is much narrower, stand they who are partakers of an outward calling by the Word and Sacraments. In the third circle, which is yet of smaller compasse then the other two, stand they who are inwardly and effectually called; these are Christs little flocke, the communion of Saints, the few chosen, the Lords third part, so to speake with Zacharie; the other two parts shall be cut off and dye, but the third will the Lord fine as Siluer and Gold: the Lord will fay of them, This is my people, and they shall fay, The Lord is our It is a great step indeede, that we'are brought from the first circle into the second, but it is not sufficient to saluation; yea, rather they who stand in the second circle, hearing the voice of God calling them to repentance, and yet harden their hearts and will not follow him, may looke for a more fearefull condemnation then they who are in the outmost ranke of all. Double stripes are for him who knoweth his Mafters will, and doth it not. Sodome and Gomorrha shall be in an easter estate than they. Coutent not therefore your felues, that you are brought within the compasse of the visible Church, that yee haue beene baptized in the name of Iesus, and have communicated at his holy Table, Not every one that fayth, Lord, Lord, shal enter into his Kingdome : except ye finde also his inward and effe-Etuall calling, that the arme of his grace hath drawne you within the compasse of the third circle, and hath set you downe among those whom hee hath chosen to be his owne peculiar people.

And againe, that the calling of God is according to his purpose yeelds vnto vs this comfort; that seeing his calling is extended toward vs, we may be sure that fro everlasting

hee

hee hath had toward vs a purpose of loue. Certainly, hee had not fent his Gospell among vs, were it not that hee hath here a number belonging to the election of his grace; he hath lighted a candle among vs, and fet it in an eminent Candlesticke, to assure vs that hee is in seeking here some pieces of Money which were loft, and hee will not rest till hee finde them. When the Apostle Paul should have gone by Bythinia, the Lord commaunded him to goe to Macedonia: what the purpose of God was, the euent declared; namely, that it was to conuert Lidia and the Iaylour. Who may not see heere Gods maruailous mercie towards his owne, that for the conversion of a few, will have his Gofpell to be preached to a whole kingdome? Which doth yet more clearely appeare, in that when hee commaunded his Apostle Paul to tarry at Corinthus, hee gaue this reason; Because (sayth hee) I have much people heere: shewing vnto vs, that the greater Haruest hee hath, the longer doth hee continue his Labourers among a people. This is the verie worke of God which he is working in the middeft of you. and for which hee continueth among you the preaching of his glorious Gospell, it is because toward many of you, hee hath a purpose of loue : some hath he called already, whom he will have confirmed; others, yet inwardly called, hee will conuert by the Gospell, before he remoue it. Let euery man looke to himselfe, whether hee have part in that grace which comes by the Gospell, or no; for woe will be to him that shall bee found in darkenesse, after that the light hath flined vnto him.

Good were it yet for vs all, if wee could more deepely confider this, that the Gospell of the Lord Iesus is come among vs, not by accident, nor by the meanes of men, but by the purpose of God: that in these dayes we heare that voyce, which many of our Fathers heard not; that in some places of the World this Gospell is preached, and not in others; that it is continued with vs, notwithstanding the manifold machinations of the Children of darkenesse to

fubuert .

Wher ever the Gospel is preached to call men, there God hath to-ward some a purpose of love.

Acts 16.

Acts 18.10.

If this were considered, it would worke a greater reue-rence of the Gospell.

fubuert it; yea, that by fuch and fuch persons, the Gospell hath been preached vnto vs:if we did confider that al thefe fall out according to Gods determinate purpose, it would waken in vs a more reuerent hearing of the word of Grace, and a greater care to take heed to the smallest occasion of grace when it is offered: but al the contempt therof, which now is among men, floweth from this, that they doe not look vnto the hand of God fending out such a message to them, by fuch persons, at such a time, in such a place, as he in his eternal purpose hath concluded with himselfe. But as Samuel before he knew the Lord, thoght the voice of God to be but the voice of Eli, and therefore went againe to his rest: so the great multitude of them who heare it, not as the word of God, but as the Word of men, esteeming that it commeth by the meanes of men, and not according to the determinate purpose of God, it is no maruel if still they returne to their olde finnes, and remaine disobedient to the heauenly vocation.

And further, out of the ground laid already, that the calling of God is according to his purpose, we are taught, that the least intermission of Gods calling should bee vnto vs a great matter of humiliation, seeing the Lord calleth men to be Preachers, and hath them in his hand as starres, holding them out sometime to one part of the world, and sometime to another, that we may communicate light to them who are fitting in darknes; the remouing of them from a people, is a fearefull token of the Lords departure, and translating of his kingdome. The Husbandman calles not his labourers out of the fielde in the midst of the day, vnlesse the haruest be done: and if the Lord remoue his Seruants from a people, it is because his purpose is finished; for the ground is fure, that his calling is according to his purpose: but the Lord forbid, that the tearme of the ending of this calling, should ever come in our dayes.

And to the end that we haste it not voon our selves, wee are to know, that as the Gospell comes not to a Land

A fearefull token of Gods departure, who he ceafeth to call a people any more.

For no Husbandman will want laborers in his field, as long as the harueft is not ended.

by

by mans procuremet, so no power of man is able to remoue it. The Lord who let the Sunne in the Firmament, and gouernes it in fuch fort, that it gives light to one part of the world when another is in darkenesse, and no malice of the euill doer is able to obscure it, howsoeuer he hates it, hath also set his Gospell in the firmament of his Church, to give light to Goshen, while as Egypt is in darkenesse: and all the courses of politickes, though they were filled with Achitophels wisedome, are not able to stay it: only our owne vnthankfulnesse, and abuse of the time of grace is to be feared: if therfore we loue the light, let vs cast away the works of darkenesse, and walke in the light while as yet we have it: let vs welcome those messengers of peace, that come to vs in the name of the Lord, endeuouring by all holy means to transferre this kingdome of God to our Children after s , that they also may see the beauty of the Lord, (which we have feen ofto their everlasting faluation.

As the Gospel comes not by mans procure, ment, so no power of man can remoue its

VERSE 29. For those whom her knew before, hee also predestinated to be made like unto the image of his Son, that hee might bee the first borne among manie brethren.



He whole Booke of God is full of heauenly consolation, every parcel therof hath in it the words of eternall life; but this place of Scripture wherein now wee are travailing, may be called above the rest a treasure of comfort, for

here the Apostle leadeth up the Christian to the register of God, and lets him see his owne name written in the Booke of life, his saluation established in Gods immutable decree, exhibited now by Gods essectuall calling, to be performed and perfected to him by his endlesse glorisication. So that in all the Booke of God, there is not so cleere and certain a

What a treafure of cofort is to be digged out of this Veric? Not so cleare a sight of saluation in all the booke of God.

The linkes of the Chaine of Saluation, Election, Calling, Iustification, Glorification, are knit inseparably, fight of saluation given to the Christian as in this place. It comforted Stephen when he was in the valley of death, that he saw the heavens opened, and the Lord I E s v s standing at the right hand of his Father: and it should no less comfort vs in all our tribulations, that the Apostle here lets vs see the third heavens opened vnto vs, to make known vnto vs the will of God concerning our saluation.

This comfort the Apostle brake vp shortly as wee heard in the end of the last verse, and now more largely explanes it in these two verses: in the which hee sets downe in order the causes of our faluation, and lets vs see how our present effectuall calling is so inseparably knit with our election & glorification by the hand of God, that no power in earth, nor in hell is able to funder them: whereof the certainty of his former comfort appeares cleerely, that of necessity all things must work together for the best vnto them that love God, even to them that are called according to his purpofe. Which shall yet be more manifested, if wee consider how that this golden Chain of our faluation reaches (fo to speak it) from eternity to eternity; the beginning of it, albeit without beginning, is our Election; the end of it, albeit without end, is our Glorification. And these two ends of the chaine the Lord keepes fure and fecret in his owne hand, but the two middle linkes thereof; to wit, our Calling and Iustification, the Lord lets them downe from heauen to the earth, that wee for our comfort might gripe and apprehend them, and being fure of the two middle linkes, we might also bee sure of the two ends, because the Lord hath knit them inseparably together.

Thou then who wouldst be comforted with the assurance of thy saluation, make it first knowne to thy owne conscience, by breaking off the former course of thy sinnes, and by well doing for the time to come, that God hath called thee and justified thee. Gripe sure as it were with the one hand the linke of Calling, and with the other the link of sustification: sasten both thy hands upon the middle

the middle links, Calling, and Instruction, is sure of the other two, Election, and Glorification,

He that hath a

fure hold of

linkes

linkes of this Chaine, that by them thou mayst bee pulled out of this dungeon, and raysed vp to heaven, to see that thou art one of them who are elected before time, and after time shal be glorisied. To make this yet more plain, we are to know that this mortall life of ours is a short interiected point of time, betweene two eternities (so to calit,) in the which some in seare and trembling working out their saluation, passe from Gods eternal election to endlesse glorisication, others againe in wantonnesse and carelesse security, drinke in iniquitie with greedinesse, and so steppe from the decree of reprobation, that most justly they procure their owne condemnation: So that every man hath to consider of his everlassing weale or woe by his present disposition in this life.

Oh that we had fanctified memories, alwaies to remember this: fo long as we are here, if of weaknesse, we, all we may rife againe, and if one day wee haue not learned well to repent, wee have leave of the Lords patience, to learne it better another day: but hee who in the day of his transmigration, steps the wrong step, will never get leave to amend it : Where the tree fals, it shall lye there : the wicked who dye in their finnes, step downeward to the deepe pit and gulfe, out of the which there is no redemption. Let vs therefore be well aduised before we leape; let vs fasten the one foote vpon the border of that Canaan, before wee goe out of the body; let vs make fure that we shall be received into those everlasting habitatios. This shal be done, if wee make our whole life a proceeding from election to glorification, and that through Calling and Instification. which two hane infeperably following them, the fanctification and fenouation of the whole man. The Lord make vs wife in time, that we may confider the course of our life, and thinke of the end whereunto it leades vs; for as Mofes protested to Israel, so do I vnto you, I have laid this day life and death before you: the Lord give you grace to make choife of the best.

Our prefent life is a point of time betweene two eternities.

If in this life we fal, we may rife againe, but if in death wee flep downeward wee shall neuer mendit, Ecclef. 11.3.

Dent 30:14

Preference

lerozol bas

Prescience and Predestination how they are here distinguished.

In these causes of our saluation linked together in this Chaine, we have first to look vnto Gods decree, confisting in his foreknowledge and predestination : secondly, to the execution thereof, which is made by his Calling, Iustification, and Glorification. The decree hath in it these two acts or preordinances (fo to call them) Prescience and Predestination, which this manner of way are to be distinguished: by foreknowledge the Lord fets before him the whole number of mankind, whom of the good pleasure of his owne will hee purposed to saue; so that the first preordinance is this, these are they whom I will faue: by predestination againe he concluded to faue them, by fuch and fuch meanes; so that the second preordinance of the decree is this : those that I have decreed to saue, I wil saue this manner of way; fo that prescience lookes to the person to bee faued, predestination to the meanes wherby they are to be faued. Where we must consider that this decree of God is thus distinguished by the Apostle in these two words for our capacity, who being but mortal creatures endued with reason, conceiue, vnderstand, and discerne one thing after another, and cannot do otherwise: but it is not so with the Lord our God, who being himselfe a most perfect vnderstanding, by one act without priority, or posteriority, knowes, conceives, and discernes all things.

Prescience improperly ascribed vnto God.

Wee come first now to speake of Gods foreknowledge: the properties of God are either absolute; as namely, that hee is a Spirit, simple, and infinite, or else such as have relation to the creature. And of this sort is foreknowledge, which improperly is ascribed vnto God: for properly there is no fore nor after in God, nothing past, nothing to come: but foreknowlege is ascribed to God in respect of the creature, because hee knew vs before that we were. This foreknowledge is two waies considered: first generally, as it is extended to al his creatures, and so it is compared to a common booke of register, wherein the Lord hath written all things which were afterward to be: and of this speakes the Psalmist.

Prescience two manner of wates considered generally, and specially.

Pfal. 139.15

Heb.4. 13.

In this Chaine it is specially considered as it lookes to the Elect onely.

Joh. 13.18.

Mat. 7.23.

Predestination is also two wayes considered.

confidered.

Psalmist, My bones (saith hee) are not hid from thee, though I was made in a secret place, and sashioned beneath in the earth, thine eyes did see mee, when I was without forme, for in thy Booke were all things written, which in continuance of time were sashioned, though they were not before. Of it also speakes the Apostle, All things are manifest in his sight with whome wee have to doe. This manner of way fore-knowledge is Gods vniuersall eye, by which with one looke he knoweth all his creatures within and without, their nature, their shape, their actions, their beginnings, their ends: but fore-knowledge this manner of way considered, is not a linck of this Chaine, it beeing certaine that there is not one of these linckes more patent, nor largely extended than another, as yee shall afterward heare.

Fore-knowledge then in this Chaine of Saluation, is specially considered, as it is coniouned cum with Election, with the love and liking of God, as it is all one with Election, extended to none but vnto the Children of his good will: this way it is affirmed of the godly, The Lord knoweth who are his, but denyed of the wicked, Depart from me, ye workers of iniquitie, I know you not, that is, albeit I know your perfons, yea, your most secret actions, yet your selves I know not, so that I love you: and this way fore-knowledge specially considered, is called the Booke of life, wherein the Lord hath written the names of those whome hee hath ordained to life.

Predestination is also two manner of wayes considered; first, as it is generally extended to at his creatures: for as he knew them all before they were, so he appointed them by mids into their owne end. Other artificers when they have made a worke, know not what wil be the end of it, he that buildeth an house, knowes not how long it wil stand, whether fire shall consume it, or the winde over-turne it: or the earth-quake vudermine it; but the Lord, as hee hath made his Creatures, so hath he appointed them to an end, which hee knoweth himselfe: but here Predestination is specially

Fore-scene merits falsely collected out of this place.

This errour is improved by their own me, as Caictan,

and Aquinas.

confidered, and is no larger than Election, respecting the Elect onely, whom he hath ordained vnto life by his owne middes for the word reserver, here, not onely fignifieth to ordaine an end, but also to appoint all the limits, borders, and middes, within and by which thou art to come to that end.

Where, before wee come to the doctrine of instruction, we will shortly encounter with our aduersaries, who read these words in this manner; that the Lord predestinated those whom hee fore-knew to be conformed to the image of his Sonne, that so they may establish, here out, their errour offore-feen merits. It were sufficient to bring against them the best learned of their owne side, some wherof read these words no otherwise then wee doe; as the Iesuites of Rhemes: others plainely impugne that reading, and the errour of fore-seene merits founded voon it; for so Caietane writeth vpon this place. Ad confutandum dogma illorum, qui primum salutis nostra locum, tribuunt dinina prascientia futurorum, qui prascientiam meritorum ponunt rationem definitionis divina: ad confutandum (inquit) hac, primum nostra salutis locum tribuit divino proposito, dicendo, is qui secundum propositrum vocati sunt. To confute (sayth hee) the doctrine of those, who give the first place of saluation to Gods foreknowledge of mans merits, which hee was to doe, and fo puts his prescience as a reason and cause of his predestination; to confute these, I say, he gives the first place of saluation to the purpose of God, while he sayth, to them that are called according to his purpose. Aguinas in like manner writing vpon this same place fayth: Ponere quod aliquod meritum ex parte nostra prasupponatur, cuius prascientia, sit ratio pradestinationis, nibil est alind quam ponere gratiam dari ex meritis nostris, eg quod principium bonorum operum est ex nobis & consummatio ex Deo. To affirme that any merit vpon our part must bee presupposed, the prescience whereof was the cause of predestination, is no other thing but to affirme that grace were given of our merits, and that the beginning

beginning of good works were of our selves, and the confumnation thereof were of God: therefore (saith he) the words are to be read this way more conveniently. Whom he fore-knew, them also he predestinated to be made like vnto the image of his Sonne, vt ista conformitas non su ratio pradestinationis, sed effectus, that so this conformity be not a cause of predestination, but an effect.

But beside these, this errour is continued by manifold proofes of holy Scripture: the Apostle saith, He hath chosen us in Christ, therefore not in our selues : he saith againe, that we should be holy and without blame, hee faith not, hee chose vs, because he foresaw that we would be holy; so hee sets downe sanctification as an effect of Predestination. Now it is certaine, that one effect of Predestination may well be the cause of another posterior effect, as the preaching of the word is a cause of faith, and faith is a certaine cause of justification, but no effect of Predestination can be cause of it. Againe, he fayth, The Lordbath faued vs, and called vs with an holy calling, not according to our workes : heere yee fee, that in our calling, our works and Gods purpose, are manifestly opponed; fo that the putting of the one is the remouing of the other: thus neither in our Election before time, nor in our calling in time, hath the Lord regarded our workes, or fore-seene rectitude of our will, but the good pleasure of his owne will.

And I pray you, what other thing could the Lord forefee in vs, then that which he forefawe in the Ifraelites? I
knew that thou art obstinate, and thy necke an iron sinew, and
thy brow brasse: I knew that thou wouldest grienously transgresse;
therefore, I called thee a transgressor from the vvombe: yet
for my Names sake vvill I deferre my vvrath, and for my praise
will I refraine it from thee, that I cut thee not off: yea, in so manieplaces of holy Scripture doth the Lord pleade the cause
of his owne glorie, that it cannot bee but a most searefull
sacriledge, against so cleere a light, for a man either in part
or in whole, to make his owne merits a cause of saluation.

Bb 2

Sanctification is an effect of predeftination, and therefore not a cause of it.

Pfai. 11 7

Eph. 1. 4.

2. Tim. 1.9.

The calling of God finds eucryman in an euill estate.

Esay 48.8.

When

Pfal. 115. 1.

Objection of men against Godsprede. ftination,an. swered.

Rom.9.10.

Aug in Ioan. tract.26. Ang. Epist. 59. ad Paulin. Gregor. in Iob.cap.9.

When the Lord called Abraham, hee found him an Idolater : when hee called Panl, hee found him a Persecuter : when hee called Mathem, he found him a Publican : when he called Mary, hee found her possessed with Diuels; all that ever received grace, stand vp as so many witnesses of his glory. Not unto vs, O Lord, not unto vs; but to thy name be the prayle.

And to these objections which the braine of man hath brought out against this truth of God, to cleare themselves and charge the Lord with vnrighteousnes, they are all sufficiently answered by the Apostle, that the Lord, by reason of his absolute authority ouer all his creatures, hath power of the same lumpe to make one vessell of honour, for to shew the glory of his mercy, and another vessell of dishonour, to show the glory of his Iustice: seeing this power is not denied to the Potter ouer his clay, how dare man speak against it in the Lord ouer his creature? O man, who art thow that pleadest with God? Woe bee to him that strineth with his Maker. If I dispute with thee, O Lord, thou art righteous: how euer I judge of thy counsell and of the manner of thy working, thou art alway righteous. Si non vis errare, if thou wilt not erre, fayth Augustine, judge not the Lord: why one is faued the Apostle tels you, I have mercy on whom I will have mercy. Misericordia eius misericordia cansa: why another is rejected, Causa potest esse occulta, iniusta esse non potest, the cause may be secret, but cannot be vniust : qui in factis Dei rationem non videt, insirmitatem suam considerans, cur non videt rationem videat, hee that feeth not a reason of the Lords doing, let him look to his own infirmity, and he shall fee a reason why he seeth it not. The Lord hath hid even from most wicked men the purpose of their owne reprobation, till it come to the execution, and then shall they receiue an answer from their owne consciences, to stop their mouthes which now they will not receive from man. Euery one of the damned shall be compelled to acknowledge, that the judgement executed ypon them is righteous. But

But now to returne to the doctrine, we have first to obserue out of the fignification of the word which I marked before that the Lords determinate counsel and predestinatio takes not away the nature, properties, nor necessities of fecondary causes and means of faluation, but rather establisheth them: for those whom God hath appointed to saluation, hee hath also appointed to those meanes which may bring them vnto it. It is therfore a blasphemy which is frequent in the mouthes of carnall professors, If I be elected, howsoeuer I liue I shall be saued, and if otherwise I bee a reprobate, liue as I will, I cannot mend it; this is no other thing but Sathans divinity: if thou bee the Sonne of God, cast thy selfe downe from the Temple: thou shalt not dash thy foot against a stone; as if the sonnes of God were licenfed to despise the second and ordinary meanes, and not rather bound to vie them: but in very deed as it is against the nature of fire to be colde, so is it impossible that the elect man effectually called, can reason after this manner, yea the more hee heares of Election, the more hee endeuours to make it fure by well doing, knowing that no man can attaine to the end of our Faith, which is the faluation of our foules, but by the lawfull and ordinary meanes.

Both temporall and spirituall blessings the Lord wil have vs to seeke them by the lawfull and ordinary meanes: the Cornes cannot serve Israel except the earth beare them; the earth cannot beare them except the heavens give raine; the heaven can give no raine except the Lord command them. Therefore when the Lord promiseth a blessing, In that day (saith the Lord) I will heare the heavens, and they shall heare the earth, and the earth shall heare the Corne, and the Wine, and the Oyle, and they shall heare Israel. And that he keepes the same order in bestowing spirituall blessings, we are taught by the Apostle when he saith, that before we be saued, we must call on the name of the Lord, before we call on his name we must believe, before webelieve we must heare, before we heare there must be preaching; wherof it is evident

Bb 3

Predestination takes not away the second causes and meanes of faluation.

Sinhans divinitie teacheth Atheists to des spise the means of saluation.

God gives his bleffing by meanes, therefore they fluid not neglect the meanes who seeke the bleffing.

Hos. 2. 21.

Rom. 10. 13.

Comfort: our election before time cannot be difanulled by any creature made in time.

Sauing grace is communicated to few, & therfore should bee the more esteemed.

Mat. 8.18.

that they who neglect and contemne the ordinarie meanes of faluation, do give out a very hard fentence against themselves, which is, that if they so continue, they doe not appertaine vnto election.

And againe for our further comfort wee have heere to marke the certainty and foliditie of our faluation: it is neyther to day nor yesterday that the Lord concluded to bee mercifull vnto vs; our election began not with our felues: before the mountaines were made, before the earth & the world were formed, euen from euerlasting to euerlasting the Lord is our God. What creature then is able to disanull that which God hath willed, before that eyer a Creature was? onely let vs labour that as our election is fure in it felfe, fo we may make it fure in vs, by walking in a good conscience before the Lord; and then wee shall not care what man or Angell fay to the contrary against it: they are but posteriour creatures, and what interest can they have to gaine-fay that which God hath done before that they were? Happy are they who are rooted, grounded, and builded vpon this rocke, no stormy wave of the Sea shall ouer-turne them, no rage of tentation, nor power of the gates of Hell shall prevaile against them.

Lastly, wee are taught here by the holy Apostle that all men are not fore-knowne, all are not predestinated to life, otherwise there were not an election: there is onely a certaine and definite number which belong to the election of Grace; a sulnesse both of Iewes and Gentiles, a number not knowne to vs, but knowne to the Lord; not one more nor one lesse shall be partakers of saluation. Many (saith our Sauiour) shall come from the East and from the West, and shall sit with Abraham, Isaac, and Iacob, in the Kingdome of God: hee saith not, all the children of the East shall come, but many shall come. This should waken in vs a holy care so long as the calling of God continues among vs, to take heed to our selves, striving to thrust in at the doore of the kingdome of heaven: for it suffers violence, and the violent

take

take it; the fewer there be to be received into the kingdom, the more we should labour to be of that number. Wee see that in nature, things that are common, were they never so excellent, are not esteemed: the Sunne because common to all, is regarded of sew, though it be a very excellent & prositable creature; but parcels of the earth possessed by men in property, are much more remembred and regarded by those to whom they belong; riches and honour are in greater account among men, because sew attains vnto them: and if wee were as wise in spiritual things, that grace of Christ, which brings saluation, would be more precious and deare vnto vs, because it is communicated to sew. The Lord give vs grace to consider rightly of it in time.

To bee made like to the Image of the Sonne.) The Apostle insists not in the rest of the linkes of the chaine; having touched them he leaves them, onely he insists in this linke of Predestination: teaching vs, that he vseth not here the word of Predestination generally, but restraines it to Predestination vnto life, as also that we cannot step from election to glory but by a conformity with Christ, which is most necessary for vs to marke: for albeit there bee great comfort in the consideration of Gods immutable purpose, ordaining man to life, as also in the consideration of that glory, whereunto we are ordained, yet neither of them can comfort vs, vnlesse wee be sure that our life is proceeding from election to gloristication by the right meanes.

The first and neerest end of election, in regard of man, is his sanctification: for the Lord hath chosen vs that wee should be holy: the second and furthest end is mans glorification. The same Lord Iesus, who said, I am the life, said in like manner, I am the way and the verity: if thou wouldest be at life, lye not still in thy sins, but rise and walke in the way, and if thou knowest not the way, learne it from him who is verity. Let not presumption which slayes the wicked ouer-take thee; they passe over the matter of their saluation with a wanton word; their hearts are prophane, yea they boast

So it is in nature that rare ft things are most regarded.

Predestination is vnto glorie by a conformitie with Christ in our present life.

Eph. 1. 4.
As Christ is
the life, so is he
the way, neither can wee
com to life but
by the way.
Joh. 14. 6.

Bb 4

with

Conformity with Christ wherein it stands.

Workes done by Christ, are threefold: i. Personall workes of Redemption: 2. Miracles: 3. Workes of a godly life.

In the first and second, Papists are apish imitators. with their tongues that they are fure to be faued; but this is a vaine reioycing: for he that walks not in the way, how is it possible that he can come to the end? assuredly he shall never come where Christis to live with him, that walkes not after Christ in newnesse of life.

This conformity with the Lord Issus whereunto wee are predestinated, is partly in this life, partly in the life to come. Our conformity in the life to come shall stand in liung and raigning with Christ, which is our gloristication, whereof he speakes hereafter. Our conformity in this life stands in liuing and suffering with Christ, and of this hee speakes here; to liue godly after the rule of Christ, to suffer patiently after the similitude of Christ, are the two parts of our present conformity with him. The Lord Issus given vs of the Father, both to be a Sauiour, and an example: vn-lesse wee make him an example to follow him in our doing and suffering, he shall not be vnto vs a Sauiour.

Here we are to marke, that the works done by Christ in our nature, are three-fold: first, his perfonall workes of redemption; as that he was borne of the Virgin; that he fuffered the curfed death of the Crosse, for the expiation of our finnes; that hee rose the third day for our iustification; that he ascended triumphantly into heaven, leading captiuity captiue. Secondly, his workes of miracles, as that he fasted forty daies; gave sight to the blinde, life to the dead. and fuch like. Thirdly, his workes of godlinesse and fan-Etification, as that he was subject to his Parents, louing to his brethren, painfull in his calling, perseuering in prayer. To strive to follow him in his personall workes of Redemption is blasphemy, or in his workes of miracles is impossibilitie, but to follow him in the workes of a godly life, is true piety. In the first, Papists are blasphemous, that on good Friday make a play to the people, by counterfaiting the suffering of Christ. In the second, Papists are ridiculous!, that practife to counterfaite him in his fortie dayes fasting, as if that might ordinarily be done of men, which

once:

once Iesus did for a Miracle. In the third let all those who are truely religious striue to follow him: as children looking to their coppy, searne to mend their letters; so let vs by looking dayly to our example, learne to amend our lines.

Imitation in the first two, Icfus did neuer require, onely he craues that we should follow him in the third : there is his voyce, Learne of me that I am lowly and meeke, he did not bid thee (fayth Augustine) learne at him how to make the world, or how to raife the dead, but how to be lowly and meeke: for this cause did our blessed Saujour wash his Disciples feet, that hee might give vs an example, how one of vs should serve another, As I have loved you (fayth Tefus) for lone ye one another: yea, in that vpon the Crosse hee prayed for his enemies, he hath also taught vs how to practise that precept, Pray for them who persecute you. In patience likewife he is proposed vnto vs for an example, for so are wee exhorted. Let us runne with patience the race that is fet before vs, looking unto lesus the author and finisher of our faith: these, and fuch like are the works wherin we are commanded to conforme our selues vnto him.

The other point wherein stands our conformity with him, is in patient fuffring with him for righteoufnes, which wee shall not bee able to doe, except we live first after the fimilitude of his life : what like fuffering to the fuffering of Christ, then the suffering of that reprobate theese, who dyed with lesus at the same time the same kinde of death? yet because his life was neuer like the life of Christ, his sufferings shall neuer bee accounted the sufferings of Christ. Similis in pana, dissimilis in causa. But as for the other whom the Lord Iesus converted upon the Crosse, to declare to all the world, that even in death, hee retained the power of a Saujour, able to give life to them who are dead, he brought out in the last houre of his life, the first fruits of amendement of life, he lived long a wicked malefactor, but a frort while a converted Christian; yet in that same space hee abounded

In the third only, thould wee follow the Lord lefus. Iohn 12. 12.

Fob. 15. 12.

Mat . 5.44.

Heb. 12.2.

We must also follow the Lord Iesus in uffering.

Augustine.

Luke 23.43.
Reasons mouing vs to a
conformity
with Christ.

The Image of God is our most ancient glory, stollen from vs by Satan, and which we should seek to recouer.

Sathana double de cejuer. abounded in the fruits of godlinesse, confessing his sins, giuing glory to the instice of God, rebuking the blasphemies of the other, and pleading the cause of his innocent Sauiour; thus being turned from his sin, he began even on the Crosse to live with Iesus, and therefore heard that ioyfull sentence, This night thou shalt be with me in Paradise.

Now that we may be moued to embrace this conformity with Iesus, let vs remember that the Image of God, by which wee were created conforme vnto him, is the most ancient glory to which we can make clayme: and therefore, if there be in vs any peece of man-hood and spirituall wifedome, wee ought to endeuour to recouer it, which our enemy craftily & maliciously bath stollen from vs. O what a pittie is it to fee that man cannot do that in the matter of faluation, which he can doe in the smallest things pertayning to this life? There is no man among vs who knoweth that any tenement of land, or portion of earth possesfed now vniustly of another, did of old pertaine to his Fathers, but if he can, he will feeke to recouer it; feeking by iustice to bring that home to himselfe, which oppressours vniustly had taken from him. Is it not then most lamentable, that where the Lord Iesus, the King of righteousnesse, and Prince of peace, offers to restore vs to our most ancient glory, which is his owne Image, that we will not call the oppressors of our soule before him, nor seeke to be restored to that glory, which most deceitfully our adversary hath stollen from vs? but this commeth also vpon man by the fubrilty of Satan, that having once spoyled vs of the Image of God, he doth what he can so to blind vs, that we should neuer feeke it againe, nor do fo much as receiue it when it is offered vnto vs.

Iacob complained of Laban that hee had deceived him, and changed his wages ten times; and Esan complayned of Iacob, as of a supplanter, who first had stollen from him his birth-right, and then the blessing also: but more cause have wee to turne these complaints upon Satan, who hath

not onely stollen from vs the Image of God, but daily stealeth away the blessing, whereby it is restored vnto vs. Oh, that we had wise and vnderstanding hearts, that we might be stirred vp to an holy anger against the enemy of our saluatio, seeking in despute of him to be restored to that right, which by creation belonged to our fore-fathers. But alas, what a beastly stupidity is this, that man will not doe so much for recourry and maintenance of the Image of God, as hee will doe for preservation of his owne portraiture drawne on a piece of timber? If any man pollute it, incontinent he is offended, and stomacks at it, as an iniury done to himselse: but as for man who is the Image of God, hee lyes downe like a beast, content that Sathan should tread vpon him, pollute, and defile him with al kind of abomination; al which proceeds from a pittiful ignorance of his own glory.

The fecond reason which should moue vs to conforme our selues to Iesus, is that hee hath first of all conformed himselfe vnto vs, hee was not ashamed to take vpon him the shape of a Seruant, and to become man, like vnto vs in all things, sinne excepted; and shall wee resuse to conforme our selues vnto him? let it be farre from vs, but rather putting from vs that soolish emulation, by which wee striue to conforme our selues vnto this world, let vs consider wherunto we are called, even to be partakers of the divine nature, and may think it most greatest glory to be like vnto our Head and Husband, the Lord IEsvs.

Thirdly, necessity so craueth, seeing we cannot be saucd without conformitie with him. It is not Casars money which hath not upon it Casars image and superscription; he is not the sonne of God who carryeth not the image of his Father: for whom the Lord begets in the regeneration, he communicates to them his owne Spirit, which transforms them into the similitude of his owne Image. No uncleane thing shall enter into heavenly Ierusalem, neither shall any man see him in his glory, who by grace is not made like unto him.

Iefus Chrift hath first conformed himfelfe vnto vs.

We cannot be faued, except we bee conformed to him.

That be may bee the first borne among many brethren.) The Apostle insists heere in the explication of his former purpose, adding that it is necessary we should conforme our sclues ynto him, for ratifying that superioritie and priuiledge of the first borne, which God the Father hath eftablished vnto his Sonne the Lord Iesus Christ; and hee maketh it very properly to ferue his purpose: for seeing it is fo that Iesus our elder brother, and Prince of our saluation. hath been confecrated by affliction, and by fuffering hath entered into his Kingdome, shall we refuse to follow him in his tentations, if so bee wee defire to fit with him in his glory?

The name of the first borne

Christ: 1. As God.

aferibed to

2. As man. 2. Asa Mediator.

Col. 1. 15.

Luke 2.7.

I.Cor. 15.20

Priviledges of the first borne are two: 1. excellencie of ftrength: 2.excellency of dignitie.

The name of the first borne is ascribed vnto Iesus Christ three manner of wayes: first, as he is God: secondly, as hee is man: thirdly, as he is both God and man, our Mediator, and the head of his mysticall body, which is his Church. As he is God, hee is called by the Apostle, Primogenitus omnis creature, the first begotten of every creature; and that by fuch a generation as none (fayth Efay) are able to expresse. Now before the creature was, what could there bee? furely nothing but the Creator. Secondly, as he is man, S. Luke calleth him the first borne that opened the wombe of the Virgin. Thirdly, as Mediator and Head of his mysticall body, as Prince of that kingdome which is the communion of Saints : he is here called the first borne among mamy brethren, and in another place, the first fruits of them who rise from the dead.

The priviledges of the first borne were two: first, excellency of strength, for he had a double portion : secondly, excellencie of dignity, for hee was the Prince and Priest of the rest of his brethren: now both these most properly appertaine to our eldest Brother Christ Iesus. Excellencie of strength is his, he hath received the double portion: for hee received not the Spirit in measure as wee doe, but the plenitude and fulnes therof was communicated vnto him, and the comfort thereof redounds ynto vs : for he received

is not for himselfe, but for vs, that of his fulnesse we might al receive grace for grace. Excellency also of dignity is his; for beside that glory which hee had with his Father, from the beginning, he is also as our head crowned with glory and dignity; all power in heaven & earth is given him, and hee is set over his brethren, as the onely high Priess of the living God, who makes atonement for the sinnes of his brethren, as the only Prophet and teacher of the whole family of God, for so hath the Father authorized him: This is my beloned Sonne, in whom I am well pleased; beare him.

Let vs therefore submit our selves vnto him, seeing God the Father hath fet him ouer vs; let vs not bee disobedient to that heavenly proclamation (heare him.) Woe be to them that subscribe nor vnto the excellency of his dignity. But alas, if the world procaime fuch pleasures as she hath to give by any sport or play, or such profits as she can yeeld, at her fairest Fayres and Markets: O what a frequent concourse of people is made vnto her ! But if the Priests of the Lord stand as they did of old in the west part of Ierusalems Temple, or in their feuerall turrets, to blowe their two filuer Trumpets, and warne the people to refort vnto the house of the Lord; or if now any other manner of way, fignification bee made vnto them to enter into the courts of the Lord with praise, how few shall we find flocking into the house of God, in respect of them who abide without, and followe the world? and which is yet more to be lamented, there are many of those who heare the word of Christ, and yet doe not change the manner of their conversation, for any commandement he can give them, speake what he wil, they do what they like: they come to the holy affemblies of his Saints, but are like those vncleane beafts which entred into the Arke of Noah, they came in vncleane, and went out vncleane. Neither of these vnlesse they amend, shal be partakers of our faluation, which Iesus the first borne hath purchased to the rest of his brethren. aid ton ai amel s

But let them go alone, and to returne to the instruction

Mat. 28.88.

Mat.3.17.

Miserable are they in this age who do not acknowledge Christs prerogatine. Whatfoeuer excellency our elder brother hath, it is for our benefit.

of Gods children; though apostate Israel fall from him, as a people that have no portion in Ishai, nor inheritance in the sonne of Danid; yet let Iuda cleave to their King; let vs acknowledge his supereminent excellency, & reuerence him for our first borne and elder brother. Among other brethren, the more the elder hath, the leffe remaines to the younger; wherof it falls out, that many a time there is strife among them for deuision of the inheritance: but heere the more our elder brother hath, the greater is our good, seeing whatfoeuer he hath received as Mediatour, hee hath receiued it to be communicated to vs:he hath received frength, not to subdue vs, or ouergoe vs, but to protect vs from our enemies, which he hath also done; for he hath broken the gates of hell, and carried them away more triumphantly vpon his shoulders, then Sampson did the gates of Azza. We who are poore in our felues, are made rich in him: wee who are weake, are in him more then Conquerors; and therefore let vs resolue for euer to abide in him.

Brethren in Christ, are many waics knit together.

Ioh. 1.13.

Among many brethren.) This brother-hood of ours with Christ, consists not in the communion of the same flesh and bloud, for so euery man were Christs brother, but it stands in our spirituall voion with him by regeneration: those are the fons of God, and consequently the brethren of Christ, Who are borne not of blood, nor of the will of flesh, nor of the will of man, but of God, by the operation of his spirit, and immortall feede of the Word. In the carnall brotherhood though the parents be one, yet the inheritance is not one; though the feede of the flesh bee one, yet the soule that quickneth the body in both, is not one; but in the spirituall brother-hood the parents are one, the inheritance one, the feed whereof they are begotten is one, and the spirit which quickneth them all, is one. It is not then Baptisme nor external profesfion, which proueth a man to bee the kinfman and brother of Christ; it is the Spirit of Iesus, which whosoeuer hath not, the same is not his, and whosoeuer hath him, it is certaine they become new creatures.

Great

Great is that dignity certainely wherunto we are called; and matchleffe is that love which the Lord Iesus hath carried toward vs; who not content to make vs his feruants. hath made vs his brethren. If hee had shewed vs no more kindnesse then Abraham did Lot his kinsman, yet euen for that had he been worthy to bee loued for ever ; but behold what greater loue our Lord hath shewed vinto vs, we forfooke him more vnkindly then Lot did Abraham, yet did hee still retaine his kindly affection toward vs : when wee were carried away captine by spiritual! Chedarlaomer, hee did not onely hazard, but layd downe his life for our redemption. Moses is greatly prayled, for that when hee was honourable in Egypt, he left the Court of Pharaoh to visit his brethren, esteeming the rebuke of Christ in his people, greater riches then all the treasures of Egypt: and Iofeph is also commended; that beeing second person under Pharaoh in the kingdom of Egypt, yet he was not ashamed of his Father and brethren, albeit they for their trade, being sheep-keepers, were abomination to the Egyptians. But all these are not comparable to that love which the Lord Iefus hath borne toward vs, in that notwithstanding our base estate, hee hath not beene ashamed to call vs his brethren. The Lord make vs thankefull, and shead abroad in our hearts the fense of that love which he hath borne toward vs, that wee neuer be ashamed of him for any Crosse that for his fake can be layd vpon vs.

hillian doch ist exceed the glory of the in-

The greatnes of Christs loue toward vs in making vs his brethren.

Verse

VERSE 30. Moreoner, whom he predestinated, them also hee called, and whom he called, them also he instified, and whom he instified, them also he glorified.

What a cleere fight of faluation is here difcouered to the Choftian,



Here is no part of holy Scripture which is not flored with the words of eternall life; but as that part of earth which is rich of Minerals of gold, and filuer, is more esteemed than other land, were it never so fruitfull; so ought

this place of holy Scripture to be accounted of vs al, as containing in it a most rich Minerall, not of gold, silver, or precious stones, but of a more precious saluation, wherein the deeper thou art able to digge, the stronger, clearer, & greater sight of saluation ariseth vnto thee: there is not in al the booke of God a place of holy Scripture, which presents to the childe of God so cleare and certaine a sight of his Election and Glorisication, as this place doth, wherein now we are trauelling: for the holy Apostle in this golden chain of saluation, doth in such fort knit our effectual Calling with our Election and Glorisication, that the Christian vpon earth may evidently see what God in the heavens hath decreed toward him: we have spoken of the first two links of the Chaine, Prescience and Predestination: now we proceed to speake of the third, to wit, our Calling.

Where, first of all, for our greater comfort, let vs stand and consider how great & glorious are the benefits which God hath bestowed on the Christian: before time, the Lord hath chosen him; after time, the Lord will gloriste him; in time the Lord doth call and instifie him. Worldlings also have their own prerogatives wherin they place their glory: those among them that have most ample and ancient inheritances, are counted most honourable: but thou who art named a Christian, if thou bee so indeede, looke to thine owne priviledges, and thou shalt see, that the glory of a Christian doth far exceed the glory of the most honourable

The preroga, tiues of a Christian are farre more honourable than any that worldlings can claime.

worldling

Worldling: as the Pfalmift spake of Ierusalem, so may we of the Christian, Glorious things are spoken of thee, O thou man

of God.

Election is the first and most auncient Charter of the right of Gods Children to their Fathers inheritance: Calling is the fecond, by it we are knowne to be the sonnes of God, and our Election secret in it selfe, is manifested to vs and others: Iustification is the third, by it wee are infert in Iesus Christ, and made partakers of all that is his: Glorisication is the last, by it wee are entred heyres to our Father, and fully possessed in his inheritance. No King vpon earth can produce so auncient a right to his Crowne: though with the Egyptian thou shouldest reckon thy beginning fo many yeeres before the creation of the World, yet canft thou not match the Christian; hee hath the most auncient charter of the most ample inheritance, neither can any man vpon earth be known his Fathers heyre, vpon fuch sufficient warrant as the Christian; for in the regeneration, the Father communicateth to him his Image, his Nature, his Spirit, whereby he beginneth from feeling to call God his Father, and in life and manners to refemble him. No freeholder so surely infest in his lands, nor hath received so many confirmations thereupon, as the Christian iustified, who vpon this gift of righteousnes and life, hath also receiued the earnest, the pledge, the seale, and the witnesse of the great King. And last of all, the Christian shal be entred to the full possession of his Fathers inheritance, with such ioy and triumph in the glorious affembly of the Saints, as the like was neuer seene in the world, no not in Ierusalem, that day wherein Salomon entred heire to his Father Danid, then the earth rang for ioy, but nothing comparable to that ioy, wherewith the heavens shall ring, when all the sonnes of God shal be caught from the earth into the aire, to meet the Lord Iesus, and to be inuested in the Kingdome of their Father.

But now we are to speake of this Calling, wherein con-

Pfal.87.3

Themost fure and ancient Charters of a Christian to his inheritace fifts all our comfort : for it is the middle linke of this indi-

uidible Chaine; he that hath it, is fure of both the ends. Our

Calling is the first manifestation of our Election, and forerunner of our Glorisication.

Calling is the first manifestation of our secret Election, and it is a fure forcrunner of our Glorification, beeing in effect the voyce of God, fore-telling vs that hee will glorifie vs. As the best way in a maine land to finde the sea, is to walke by a River which runneth into it; so he that would proceed from Election to Glorification, let him follow this calling, which is (fo to call it) a River flowing out of the brazen mountaines of Gods eternall Election, running perpetually vpward, till it enter into the heauen of heauens, which doe altogether ouerflow with that great & vnbounded Ocean of divine Glory: but wee are still to remember that wee speake now of the inward Calling: for the linkes of this Chaine are so comely framed by that most skilfull Artisicer, that they are all of a like compasse, none of them larger nor narrower than another; fo that this Calling doth extend to no more nor fewer, than those whom God hath chosen.

What the inward calling is. This inward Calling is the donation of Faith, by the preaching of the Gospell, or communication of the saving grace of IEsvs, by which were are mooued to answere the Lord, and follow the heauculy vocation: for as the Lord by the preaching of the Gospell offers vnto all, that are in the Church visible, righteousnesses and life by Christ, if they will repent and believe: (wherein consists the outward Calling) so by his holy Spirit, hee given to his Elect Children instifying Faith, by which hee openeth their hearts, as hee did the heart of Lydia, to receive the grace offered by the Gospell, and hecrein consists the inward Calling.

The word energy whereby the Apostle expresses it, signifies to euocate, and choose out some from among others: this shal make the greatnes of Gods mercy toward vs appeare the more clearely, if wee doe consider that wee and the reprobate were alike by nature, borne blind rebels,

In this calling there is a taking of some, and leaving of others.

and

and transgressors from the wombe, and did walke on with them in the same course of disobedience, which leadeth to damnation: but it pleased God to cal vs out of their fellowthip, and enter vs in a better course, that wee might be faued. A notable example whereof we have in the calling of Lot out of Sodome : the Lord having concluded to confume Sodome with fire, for her abominable filthinesse, hee first of all sent two Angels to call Lot out of it; but Lot not knowing the danger, lingred and delayed to follow their calling, till at the length they put hands vnto him and forced him to goe out; but when hee was fet vpon the mountaine, he knew the fearefull destruction of Sodome, then no doubt he acknowledged the wonderful mercy which God had shewed vpon him: it is even so with vs, we are here soiourning in a Sodome, which God will destroy, & we have our conversation among those whose portion shall bee in the lake that burnes with fire & brimftone, from which the Lord being purposed to saue vs, hath fent his Angels to vs, not two, but many Ministers of the Gospell of Grace, exhorting vs to flie from the wrath which is to come: but alas, because we know not the danger, we fly slowly, and delay to follow the heavenly vocation, but in that day wherin we shall be set vpon the Mountaine of Gods saluation, and shall stand at the right hand of Iesus, and heare that fearefull condemnation of the wicked, Depart from me, &c. when we shall see the earth open and swallow them, then shal we reioyce and prayle the mercy of our God : O happy time wherein the Lord hath fent his messengers among vs, to call vs from the fellowship of the damned.

There is no difference by nature between the Elect and reprobate, neither in inward nor outward disposition, till God make it by grace. Paul as bloody a Persecuter, as ever was Domitian on Iulian. Zachem as vinconscionable and couctous a worlding, as was that rich Glutton damned to hell. The Elect and reprobate nien, before Grace make a difference, are like two men walking in one journey, with

God hath taken vs out from among the children of wrath, as hee tooke Lot out of Sodome.

No difference by nature betweene Elect men, and reprobate, till our calling make it.

one

Pfal. 1.

The time of our calling, is to vs as the delinerance from Egypt, or the yeare of Iubile to Ifrael.

one mind and one heart, like Eliah and Elisha, walking and talking together, when a chariot of fire did incontinent feperate them, and Eliah is taken vp into heauen, Elisha left vpon the earth: not vnlike is it, when the vnlooked for calling of God commeth and separateth those two, who before were walking together; yea, running in the same excesse of ryot: the one changing his course of life, returneth back againe to the Lord, from whom he had fallen: wheras the other not touched with the same Calling, maruails that his former companion hath forfaken him, and walketh Bill on stubbornly in the former course of his sinnes to his condemnation. Apply this vnto your felues, and fee whether this effectuall Calling hath separated you in your conversation from the wicked or not: an euident argument that yee fhall be separated from them in their condemnation. Bleffed is he, that walketh not in the counsell of the wicked, nor stands in the way of sinners, nor sits in the seat of the scornefull.

And if wee finde after triall that the Lord hath called vs, then should wee alway shewe forth his prayses, who hath translated vs from darknesse into his maruailous light. The Lord shewed a great mercy to Israel, when he delinered them out of the house of bondage; hee set the remembrance of that benefit in the forefront of his lawe, as a bond euer obliging them vnto thankfulnesse: but their bondage was not horrible as ours. Pharaoh oppressed their bodies, and compelled them to worke in bricke and clay, yet their spirits were free to figh and crie to God for the bondage : but here so long as we were the slaves of Sathan, he compelled vs to worke the abominable workes of darkeneffe and vncleannesse, and therwithal did so captive our spirits, that wee could not fo much as crie and figh vnto God for the bondage, and therefore our deliverance should never goe out of our remembrance, and our hearts and mouthes should ever be filled with the praises of our Redeemer, whe we think of this yeere of Inbile, wherin he hath opened the doore of the prison, and set vs at liberty as the free-men of

God

God, who were the captives and bond-flaves of Sathan.

The Author of this Calling is the Lord, even hee who cals things which are not, and makes them to be. Calling is a new creation, and the first resurrection. The Lord that commanded light to shine out of darknesse, is he who hath given to our minds the light of the knowledge of his glory in the face of Iesus Christ. It is he who creates in vs a new heart, and puts into our bowels a new spirit, that wee may walke in his statutes. As man when he was not could not helpe to create himselfe; and Lazarus when hee was dead, helped not to raise himselfe: so a stranger from Grace helps not to call himselfe to the fellowship of Grace. The Lord who makes the barren wombe a mother of many children, makes also the barren heart to be fruitfull. The prayse of our calling belongs to the Lord onely. Nemo dicat ideo me vocauit, quia colui Deum; quomodo coluisse, si vocatus non fuisses? let no man fay, therfore hath God called me because I worshipped him; for thou couldst not have worshipped him, vnlesse he had called thee.

The calling of God findes every man eyther vainely or wickedly exercised. When God called Paul to be a Preacher, he sound him a Persecuter: when he called Matthew, he sound him sitting at the receipt of Custome: when he called Peter and Andrew, they were mending their nets, no such minde had they as to be fishers of men. As Saul was seeking his Fathers Asses, when Samuel came to call him to the kingdome; and as Rebecca had no errand to the Well, but to water her Fathers goods, when Eliezer came to seek her in marriage vnto Isaac: so if wee doe enquire at our owne consciences how wee were exercised when God called vs, we shall finde, our hearts were set vpon the trifling things of this world, and that wee had no minde of his Kingdome: let the prayse therefore of our Calling bee referued to the Lord only.

As this worke of Calling is the Lords onely, fo hee extends it to none but vnto those who are chosen; it makes a Calling being a new creation, is onely wrought by God.

August. de verb. Apost.

Man hath not fo much as minde of it when it comes to him. None are called by this calling, but they who are elect. particular separation of a few from the remanent, and doth so distinguish betweene man and man in all ranckes and estates, that of two brethren, as Iacob and Esau, of two Prophets, as Moses and Balaam, of two Kings, as Danid and Saul, of two Apostles, as Peter and Indas, of two theeues, the one is taken, the other is rejected. The first distinction betweene man and man was in Gods eternall counsell, and this is secret: the last distinction will bee in that last day wherein the one shall stand at the right hand of Iesus, the other at the lest, and that shall be manifest: the middle distinction is presently made by this calling of God; his Gospell is the arme of his Grace, being extended sometime to one corner of the world, sometime to another, according to his owne dispensation, to seuer out his owne from among the remanent of the world.

What a wonderful diftinction this calling makes among men.

Acts 16.14. Rom. 16.

Whereof it comes to passe, that this sauing grace of the Gospel enters into a land, but not into euery City; it enters into a Citie, and not into enery Family; it enters into a Family, but comes not to every person of the Family, Of Husband and Wife, of Masters and Servants, of Parents and Children, of Brethren and Sisters, the one is taken, the other reiected. It came to Iericho, and chose out Zacheus: it came to Philippi, and chose out Lydia and the Iavlour: it entred at Rome into the Court of Nero, but lighted not vpon Nero: it entred into the family of Narciffus; but not into the heart of Narciffus. As the Lord fo gouerneth the Cloudes, that he makes them raine vpon one Citie and not vpon another; fo doth hee dispence the dew of his grace, that he makes it drop vpon one hart, and not vpon another. The Gospell is preached to many, but the bleffing that comes by the Gospell, abides onely upon the Children of Peace. Let euery one among you fee to himselfe, this preaching of the Gospellamong you, assures vs, that the Lord hath a haruest heere, that is, a number that belong to the election of Grace: but who they are that are his, the Lord knoweth; but as for vs, we may lament as Augustine did of

the:

the hearers of his time, In aperto est unde doleam, & c. the matter of our griese is manifest: for wee see many of you who hitherto have received the Word of grace in vaine: but the matter of our comfort is not so apparant; yet doe wee not doubt, but that among this chaffe the Lord hath some good Wheat, whom he will perfect by our ministerie, and gather into his garner, to his glory and our comfort, when wee shall see that fruit of our labour, which now wee cannot see.

Alwayes of this which we have spoken, we exhort you who as yet stands strangers from grace, to consider how miserable your estate is. It should pierce the very heart for griefe, to consider that the grace of God hath converted fo many in the Citie, yea perhaps in the family wherin thou dwellest, and hath not lighted vpon thee, but left thee in thy olde sinnes. If the Lord should doe to you as he did to Ilrael in the dayes of Ahab, cause it to raine for three yeers and a halfe voon all the land about you, and not voon your land, would you not take it as a token of Gods angeragainst you? O hypocrite, that canst discerne the face of the skie, and canst mark the tokens of his anger in the creature, canst thou not discerne the state of thy owne soule? nor confider this sensible curse of God, that these thirty or fortie yeeres the showres of his fauing grace hath defcended vpon others round about thee, but neuer vpon thy selfe: thou possessest still a hard, a barraine, and fruitlesse heart. What shal I say vnto thee? to cut thee off from hope of mercy, and to send thee to dispaire, I have not that in commission, there is ever some hope of a better as long as God calls vpon thee: but of this one thing I can certifie thee, that for the present thy stare is lamentable, and if this grace goe by thee in time to come, as it hath done for the time forepassed, it had been better for thee that thou hadst neuer beene borne.

The time of our calling is but short and limited, let it not go by vs without grace, but let vs strive to redeeme it.

Miserable are they whom calling hath not separated.

1.King.17.

The time of our calling is called a yeere, a day, to tell vs it is but short.

Amos 8.9.

Joh. 12.35. Rom. 13. 11.

No Grace will be offered to vs after this life,

Aug. Enodio. Epist.99.

It is called fometimes an acceptable yeere, and fometimes a day of faluation: fome dayes are longer, and fome are shorter, but they have all an end. The Iewes had a fayre Sommer day of Saluation, fixteene hundred yeeres did the Lord offer grace to the house of Sem: but now the bright shining Sunne of righteousnesse hath gone downe vpon them, and darkenesse is vnto them in stead of divination: and other fixteene hundred yeeres hath the Lord beene offering grace to the house of Iapheth, perswading them by the Gospell to come and dwel in the tents of Sem, and that by their feuerall families: he began at the Churches of the East, they had their own day, although but a short Winters day compared with that of the Iewes. From them in the East, the light is now come, prayfed be God, to vs in the West; now is our day, how long it is to continue with vs who can tell? While therefore the light is with you, walke in the light, lest darkenesse come upon you. Let vs consider the feafon, for if once the day of grace goe by vs, we shall neuer finde it againe.

For, suppose this day of saluation were to shine vpor this land still on to the worlds end, yet what is it to thee; feeing the day of Grace endeth to thee in the day of thy death? after that, the Lord shall neuer any more offer mercie vnto thee : in that the Apostle wils vs to do good while we have time, he tels vs that after this there is no time : let vs not thinke, Quod apud inferos ad faciendos fideles ara liberandos, Enangelium pradicatum sit, vel adhuc etiam pradicetur quasi & tibi sit Ecclesia constituta, that the Gospell euer hath beene, or yet is preached in Hell, to worke faith in men there for their deliuerance, as if there also were a constitute Church in it. Here, by preaching grace is offered to thee, that if thou wilt beleeve thou mayeft be faued; but if now thou despise it, there remaines nothing but a fearefull looking for of indgement. And no leffe deceitfull is that opinion, that by fuffering hereafter thou mayeft redeeme that life which here thou hast not obtained : Vitabie aut amittitur, aut tenetur, cum istinc excessum suerit, nullus pænitentie locus, nullus satisfactionis effectus. Now life is either kept or lost, for when we goe out of the body there is no place of repentance, no effect of satisfaction.

It is a principall policie of Sathan to steale away from man the time of Grace: he will not simply fay to any man, ve need not to repent at al; he knoweth the most prophane man will abhorre that, he feekes only a delay; thou needeft not (fayth he) to repent as yet, and fo stealeth away one day after another, till the day of Grace be gone. When Thar aoh was firicken with Frogs, and Moses offered to him, that when hee would bid him, hee would pray to God that hee might be deliuered from them, it was but an vnwise answer he gaue him, Pray for me to morrow: it had beene better for him to have fayd, Pray for me prefently: but more miferably blinded are they, to whom the Lord presently offers faluation, they delay not till to morrow onely, but till the next yeere, yea, for many yeers; they are called vpon in their youth, but they refuse to repent till they bee olde, feeking first leave to kiffe their Father, that is, to follow their owne pleasures, before they will resolue to follow the Lord Iesus; and so let their dayes one after another bee stolen away from them, till at length they be taken away in their finnes, and the day of Grace be closed vpon them.

And whom hee Called, them also hee Instified.) Having spoken of our Calling, we come now to speake of our Instification. This is a new benefit different from the former, benefit of our Calling, posterior to it in order of working, but not in time: for in the same moment wherein the Lord by effectual! Calling gives vs faith to believe, he doth also instifie vs.

That wee may understand what a benefit this is, wee are to know, that the word of Iustifying hath three principall significations. First, to iustifie is all one with this, to sanctifie, or to insuse by grace new qualities into the soule of man, and so Iustification is METABOLE, sen mains ad Sustitians, as

Cyprian.

Sathans principall policie is to fleale away from men the time of grace,

Exod. 8. 10.

Inflification posteriour to Calling in order, not in time.

The word of Iultifying three wayes taken,

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Dan. 12.

Luke 7. 29.

3

Prouerbs.

Inflification is opponed to codemnation.

How the state of the controuersie of Iustification stands betweene vs and the Papists Dan. 12. They who instifice many, shall shine as stars for ever, and in this sense the Papists take it in this question, but wrongfully. Secondly, to instific, is to acknowledge or declare one to be instification it is said, that the Publicans instified God; of sorce we must expound it, they acknowledged or coseffed him to be instified by sorkes, that is, declared to be instifued by his workes or as Saint sames expounds it himselfe, His Instification is shewed by workes. Thirdly, the word to suffise, is a indicial terme, and it signifies to absolute in indgement, and is opponed to condemning: so Salomon vseth it, He that instifices the wicked, and condemnes the inst, are both alike abomination to the Lord: and in this sense the Apostle vseth it here, for he oppones it to condemnation.

This right vnderstanding of the word, will leade vs to know what the benefit of Iustification is: for what ever condemnation be, Iustification must be the contrary: they are both iudicial termes, vsed in iudgement holden on matters of life and death. Condemnation (no man wil deny) is the sentence of a righteous Iudge, adjudging a Malesactor to death for some capitall crime, whereof he is found guilty in iudgement: Iustification then is the sentence of God, a righteous Iudge, absoluing the man that is in Christ from sinne and death, and accepting him to life for the righteousnesses

of Christ, which is his.

So that it is euident, the state of the question in the controversie of Instification will be this: how is a man instified before God? that is, what is it that a man must bring before Gods tribunal, for the which he shall be pronounced innocent, absoluted from death, and adjudged to life? whether is it our works of sanctification inheret in vs, or is it the righteousnesses of Christ given vnto vs, and made ours? The question beeing this way taken vp, shall give great light to the controversie that is betweene vs and the falsy named Catholicks of our time: for wee denie not that there is in Gods children an inherent sanctification, and that they are changed

changed from vnrighteousnesse to righteousnesse, but this inherent righteousnesse (fay wee) is not able to purchase to

vs an absoluitory sentence from death.

To make this yet more cleare, let vs know that the righteousnesse by which we are inflified, receives foure names: first is called the righteousnesse of Christ : secondly, the righteousnesse of God: thirdly, the righteousnesse of Faith: fourthly, our righteousnesse. The righteousnesse of Christ, because it is conquered by him, and inherent in him, as in the proper subject. The righteousnesse of God, because he onely in his maruailous wisedome found it out. It is called the righteousnesse of Faith, because Faith is the instrument by which we apprehend it. And it is called our rightcoufnesse, because it is given vnto vs of God to be ours, by imputation on Gods part, and by acceptation of it by faith vpon our part; for these two wayes that acquisite righteousnesse of Christ is made ours.

This wee have to marke for our comfort, against those obiections, which either inwardly by Sathan, or outwardly by men of a contrary opinion are objected vnto vs. If they to trouble our peace, and weaken our Faith, aske, how can yee bee iustified by a righteousnesse which is not yours?we answere, the righteousnesse of Christ is ours, and ours by as great a right, as anie other thing that we possesse is ours, towit, by the free gift of God : feeing it hath pleased God to give vs a garment who were naked, and to give vs, who had none of our owne, a righteousnesse answerable to his Iustice, what interest can either man or Angell haue to refift it?

The euasions and objections, whereby the Aduersaries impugne this doctrine, are chiefly these: First, the Apofile(fay they) excludeth the works of nature, not the works of grace: the workes of a man vnregenerate they confesse cannot iustifie him, but the works of a man regenerate, fay they doe instifie him : but this is false, as is proued, first, by examples : for Abraham, whose example the Apostle Foure names given to that righteousnesse. by which we are instribed.

The confideration that Christs righteoulnes is ours, Hoppeth the mouthes of all that impugne our faith.

Workes not of the vnregene. rate onley, but of the regenerate allo excluded from the act of Juftifica. tion.

Proved by examples.

Pfal.

bringeth in to confirme the doctrine of Iustification, was a regenerate man & essectually called: yet as witnesseth both Moses and S. Paul, his faith was counted to him for righte-outnesse. Danid, after hee had beene a regenerate man, yet saith, Lord, enter not into indgement with thy servant, for in thy sight shall no slesh bee instisted. The Apostle Paul protests of himselfe, I have in all good conscience served God unto this day, neither know I any thing of my selfe, yet am I not thereby instisted he was more aboundant in good workes then all the rest of the Apostles: he did also beare in his bodie the markes of I e s v s; and was renowned through his manifold sufferings, If ever any regenerate man could have been instified by his good works, it was this holy Apostle, yet he tels you humselfe; For all that I have done, for all that I have suffered, yet am I not thereby instified.

The same proued by reason.

Augustine.

Ecclef. 7.

Iob. Ieremie.

Bern in fest.
omniŭ Sanct.
Serm. 1.

The same is proued by reason: that which by order of nature followeth our Iustification before God, cannot bee fayd to justifie vs in the presence of God; but so it is, good workes, by order of nature follow our Iustification before God, Non pracedunt instificandum, sed sequentur instificatum. Againe, such workes as are not perfectly agreeable to the rule of Legall Justice cannot iustifie vs, but rather fall under that curse, Cursed is hee who fulfilleth not every iot of the Lame: but so it is, that the workes even of men regenerate, are not able to answere the perfection of the Law. There is no man (fayth Salomon) inst in the earth, that doth good and sinnethnot. If I would dispute with God, I could not (fayth lob) make answere unto one of a thousand. All our righteousnesse (sayth Ieremie) is but like a menstruous cloath: and our Sauiour hath taught, euen regenerate men to pray dayly for the remission of their sinnes. Quid ergode peccatis nostris fiet, quando ne ipsa quidem pro se respondere poterit institia nostra? What then shall become of our sinnes. when our righteousnesse is not able to aunswere for it selse? Va hominum institia quantumuis landabili, si remota misericordia Dei indicetur: Woe to the righteousnesse of

man were it neuer so lowable, if God setting aside mercy

enter to judge it.

But they infift, the workes of regenerate men are the workes of Christ, for it is he who by his Spirit works them in them, therefore they are meritorious and iustifie. I anfwere, The works of Christ iustifie: it is true, if yee vnderstand his personal works, done by himselfe in his owne perfon; as the Apostle teacheth vs, Hee bath purged our sinnes by himselfe: But as for those works which he works in vs by his Spirit of grace, he works them not for our justification, that, as I have fayd, he hath done already by himselfe and in his owne person, but for our sanctification. Secondly, the good workes of men regenerate are so wrought by Christ in vs that they are also wrought by vs,& we have our working in them, and therefore by reason of our imperfection cannot be perfect: for as the fountains of the actions are, fo must the actions be themselves, the fountaines are mixed being partly good, and partly euill: for our minde is not fo illuminated that there is no darknesse in it; neither is our heart so sanctified that there is no vncleannesse in it, and therefore the actions flowing from thence, cannot be perfect works of light and sanctification.

They infift yet further, and obiect, If the Apostle, say they, in his conclusion (we are instified by Faith without the workes of the Law) did understand the workes of Grace, then it would follow that he oppones things which are not to be opponed: for workes and Grace, workes and Faith, workes and Christ, are not opposite, but agree very well together, as the cause and effect, as the tree and the branch. To this wee answere, that Faith and Workes agree wel together, but there is nothing in the world which agree so well the one with the other, but in some things they may be opponed: as for example, the tree and the branch agrees very well together, but if the question be moued whether the tree beares the branch, or the branch the tree, in this they are opponed, that which is affirmed of the one, must

How it is that workes of men regenerate doe not merit, see. ing they are works done in vs by the spirit of Christ. Heb. 1. 3.

Faith & works are not simply opponed to other, for they are inseparable, but opponed onely in the act of suffication.

be denied of the other. Againe, there is a very sweet harmony betweene a natural Father and the sonne, the one of them cannot be without the other: for hee is not a Father, who never had a sonne; neither is he a son, who never had a Father: but if this bee the question, which of them gave beginning to another, here we must oppone them, affirming that of the one, which wee deny of the other. In like manner there is a very sweet harmony and agreement betweene Faith and Good workes; but if this be the question, for which of them it is that God doth instifie vs, there we must oppone them, affirming with the Apostle, that we are instified by Faith, and not by Works: alway the opposition is not simple, but ware.

Works not of the Ceremomall law only, but of the Morall also excluded from Iusti-Scation.

Their second enasion is a distinction of the works of the Law, Morall and Ceremoniall. It is true, fay they, that the works of the law ceremoniall iustifie not, but the workes of the Law Morall iustifie. But the Apostle in his conclufion excludes from instification the works of the Law Morall, for these reasons: hec excludes those workes of which he hath proued both Iewes and Gentiles to be guilty, but fo it is he hath proued them to be guilty of the transgression of the Law Moral, as is euident out of the sinnes wherwith he charges them, therfore, &c. Secondly, he excludes from Iustification the workes of that Law, by which comes the knowledge of finne; but so it is, the knowledge of fin comes by the Law Morall, therefore, &c. I had not knowne (fayth the Apostle) that concupiscence is a sinne, except the law had sayd, Thou shalt not couet. Now it is evident that this is a precept of the Law Morall.

The diffinction of the first and second Instification improved.

Their third euasion is by a distinction of the first and second instification, the first whereof, say they, is by Faith, but the second is by workes. But this two-fold sustification is also forged: for sustification est actus individuus of simultatus, there is no first and last in the act of sustification: hee that is once condemned indicially stands so, and hee that is absoluted stands so. Againe, this distinction con-

founds

founds two benefits, Iustification & Sanctification, which to them is the second Iustification. That they are distinct benefits the Apostle doth teach vs, Christ is made to vs righteousnesse and sanctification; but they inconsiderately confound them: for if these new qualities insused by Grace into the Soule of man, and good workes slowing therefrom, bee the matter they say of mans second Iustification, then let them tell vs what is the matter of his Sanctification.

To conclude this, these are two inseparable benefits, to whomsoeuer the Lord imputes the rightcousnes of Christ, and gives them Faith to accept it as their owne, like as for it he absolues them from sin and death, and adjudges them vnto life, so also incontinent works he in them by his holy Spirit, an inherent righteousnesse, by which they become new creatures; so that our Iustification hath inseparably annexed with it Sanctification. But this Sanctification of ours is so imperfect, that howsoever it be accepted of the Father for the righteousnesse of Christ, yet is it not so perfect nor sufficient, that for the merit thereof we dare seek to be absoluted from our sinnes, and received into savour.

Them he also glorified.) Glorification, the last linke of the Chaine, is the last & highest benefit that we have by Christ, by which both our soule and body shall bee restored to a greater glory, and more happy than ever wee enjoyed in Adam. Hee had his owne most excellent priviledges; hee had this inward glory, that he was created to the Image of God; he had also for outward glory a dominion and Lordship over all the creatures of God; the heavens were made beautifull for his sake, the earth made fruitfull, Paradise assigned to him as a speciall garden of pleasure, and all the creatures ordained to serve him; but by our second creation we are beautified with more excellet priviledges; that same image is restored to vs; new heavens and new earth created for our sake, and with all these we shall have the Crowne

of perseuerance, which Adam had not; for glorification is

Iustification and Sanctification diffinct benefits.

Justification & Sanctification inseparably conjoyned.

Glorification our last and highest estate, out of which we shall neuer be changed. our last and highest happy estate, out of which we shall neuer bee transchanged, and therefore the Apostle goes not beyond it.

How the glorification of our bodies shewes Gods wonderfull goodnesse and powerAnd herein appeares the Lords wonderfull power and goodnesse, who of the fall of man takes occasion to make man better than he was before the fall. Our bodies shal not be raised like to Adams body, for even in the state of innocency he was mortal; but they shall be raised up like to the glorious body of Christ. Salomon built a Temple, the Chaldeans destroyed it, and it was never againe restored to the former glory: which moved the auncient men to mourne, when they sawe how the glory of the second Temple was not like the glory of the first; but it shall bee the greation of our ancient Father Adam, who saw the glory of the first creation, when he shall see how far the glory of the second creation shall exceed the glory of the first.

Three degrees of eternall life.

Of this Glorification the Apostle speakes in the time past, partly to declare the certainty thereof, and partly, because it is already begun : for there are three degrees of that Glory. The first in this life, and that is our sanctification, called by S. Iohn, The first resurrection, and by Saint Paul, Our transformation into the glorious Image of God. The second is in the houre of death, and that is a neerer vnion of our foules with Iefus. The third will be in the last day, wherein both foule and body shall be glorified; this is the highest step of Salomons throne, vnto the which we must ascend by the former degrees. As for the beginning of this glory which now we have, it confifts in these three; Righteousnesse, Peace, and Ioy; there is a ioy which is no presumption, flowing from a peace which is not securitie, bred of righteousnesse, which is not hypocrifie: in these three stands the beginning of eternall life here vpon earth, and in the perfection of them shall consist the perfection of sternall life afterward in Heauen, perseuerance in Righteoutnesse, in Peace, in Ioy, and glory being adioyned vnto them.

The first degree is in this life, & hath in it these three. 1. Righteoms messe. 2. Perce

2-10V

This

This ioy which is the highest degree of eternall life, wee can attaine to here vpon earth, hath also these three degrees: first, there is a joy which ariseth of beleeuing, Wee have not as yet seene the Lord Iesus, yet doe we beleeve in him, and rejoyee in him with joy unspeakable and glorious. Secondly, there is a joy which ariseth of feeling and tasting, Taste and consider how gracious the Lord is, and this feeling is much more than belieuing. Thirdly, there is a joy which ariseth of fight and of spirituall embracing; such was the joy of Simeon, when hee saw that promised saluation, and embraced the Lord Iesus in his armes.

Hereofariseth to vs first a lesson of comfort: if the beginning of this glory be so great, that as S. Peter sayth, they bring vs to ioy vnspeakeable and glorious; what shall the sulnessee thereof be? let this waken in vs a loathing of these vaine perishing pleasures, and a longing for that better and more enduring substance. Certe non sunt tibi nota sutura gaudia, si non renuit consolari anima tha donec veniat, Thou knowest not those ioyes which are to come, if thy soule doe not resuse all comfort till they come vnto thee. Certe si sempiterna essent hac terrena, tamen pra calestibus essant commutanda: Certainly, albeit these earthly things were eternall, yet were they to bee exchanged with those that are heavenly. And therefore, let the little taste of that ioy which we have now, worke in vs a greater hunger and thirst after the sulnessee thereof.

And againe, we are here to be remembred, that as pearles are found in the bottome of the water, and gold is not gotten in the superfice, but bosome of the earth: so this ioy is not to bee found, but in the inward parts of a broken and contrite spirit: Many speake of this ioy who neuer selt it. Righteousnesse is the mother of Peace, and Peace the mother of Ioy: they who have not learned to do wel, and cannot mourne for the euill which they have done, how shall they taste of the ioyes of God? we must pierce by the hammer of contrition into the very inward of our heart, or e-

A three-fold ioy we have in this life. I. Pet. I.

By the ioyfull first fruits of eternal life, we may judge of the fulnesse thereof.

Bern. in cap. ieiun. Ser. 2.

Bafil. fer. in. Gord. Mart.

This ioy is not found, but in the depth of a contrite heart.

Dd

ucr

Of the second and third degree of eternal life. cuer we can find the refreshing springs of Gods sweet confolations arising vnto vs. It deceiues many that they think eternall life is not begunne but after death, but assuredly except now thou get the beginning, thou shalt neuer hereafter attaine to the perfections therof, and therefore looke to it in time.

As for the second degree of this glory, which is a neerer vnion of our soules with Iesus Christ after our dissolution by death, it is not my purpose now to insist in it. And for the third degree which consists in the glorification both of our soules and bodies, were have spoken of it before, specially in the 18. verse. Now the Tabernacle of God is with men, but then shall our securitie be without feare, and our glory consummated, when we shall dwell in the Tabernacle of God:

ynto the which the Lord bring vs
all for Iesus Christs sake.

AMEN.

HEAVEN



HEAVEN OPENED.

WHEREIN

The counsaile of God, concerning

Mans saluation is yet more cleerely manifested, so that
they that have eyes may come and see the
Christian possessed and crowned in the
heavenly Kingdome.

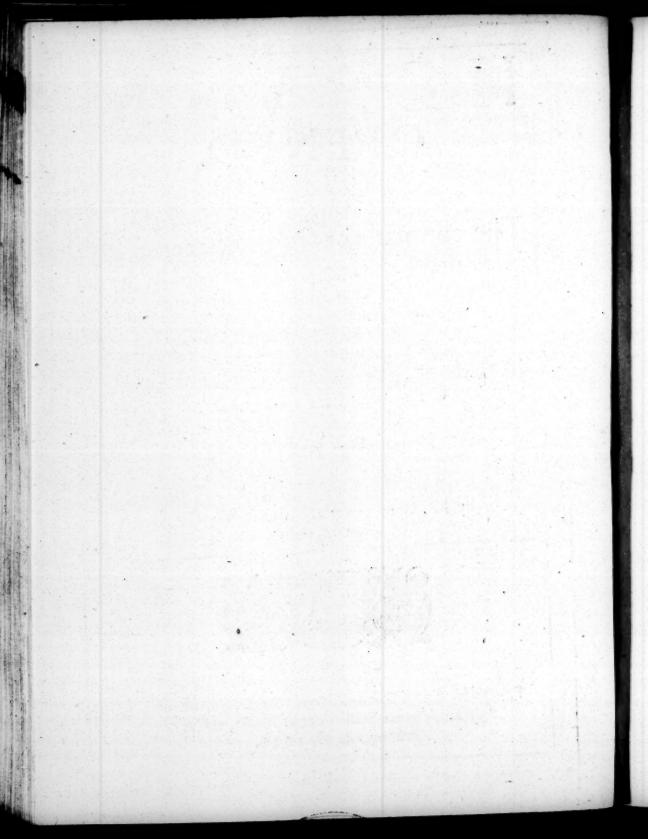
Which is the greatest and last benefit we have by Christ IEsvs our Lord.

First, written, and now newly amended and enlarged, by Mr. WILLIAM COWPER, Minister of Gods Word.



LON-DON,

Printed by George Purflowe for Iohn Budge, and are to be fold at the great South dore of Paules, and at Brittaines Burfle. 1616.





TOTHEMOST EXCELLENT, VER-TVOVS, AND GRACIOVS

Prince, HENRY; by the Grace of God, Prince of Wales, and Heyre Apparant vnto the most samular mous Kingdome of England, Scotland,

France, and Ireland: All happinesses in this life, and eternall Glo.

ry in the life to come.



Hat which the Apostle hath severally delivered in the two former discourses, dedicated to your most Royal Parets, he now in this last Treatise collects & consoynes in one, which therefore of right can appertaine to none more then to you Syr, who being

by them both the happy fruit of heavenly providence, and dearest pledge of their mutual love and ioy, may instly challenge interest in that smallest good over which their names are named. Sir, here is the way to that Crowne of Triumph, which the more you know, the more (I hope) shall

Dd 3

you

The Epistle Dedicatorie.

you place your glory in it. Crownes of earthly kingdomes are indeed the gifts of God, but such as bring not so much Honour, as they breed unquietnesse. Onobilem magis, quam fœlicem pannum (faid Antigonus.) If the cares which dwell in the Diadem were knowne, no man would stoope to the ground to take it up (Jayd Seleucus.) And albeit it be not given to all to knowe this in their entric to Honour, yet are they all compelled to acknowledge it in the end. Seucrus, Monarch of the World, found his Crownes but comfortleffe to him in death, raine i fuolitu x, i ser quot AUSTRAH, I have (fayd he) been all things, and it profiteth me nothing. Not onely the teares of Xerxes, but the laments of Salomon may witnesse to all the world, that the end of the worm-eaten pleasures of this life, is heavie displeasure: yea, the golden head of Batel had at length wormes spred over him, and wormes to cover him. Esar 14. For all flesh is grasse, and the glory thereof as the flowre of the field: Onely, The Word of the Lord endures for euer. By which, that same God, who hath called you to be an apparant Heire of the most famous king domes on earth, doth also call your Grace to a more certaine inheritance of a better kingdome in Heaven, which cannot be shaken: whereby aboue other Princes, and Rulers of the Earth, ye are bleffed, if so bee yee answere your calling, endewouring to bee no leffe then you are named, Principem te agnosce, ne seruias affectibus. It is vnseemely in any, but most of all in a Prince, to become a servant, either to the corrupt humours of men without him, who creeping in into the Courts of Kings, like wormes into the besomes of excellent trees, doe nothing but consume them: whom godly Constantine properly called

The Epistle Dedicatorie.

called Tineas and Sorices Palatij, subtill peruerters of the good inclination of Princes, in Manners and Religion, where they can prevaile: or yet to the disordered affections of his owne heart, which if they be not restrayned, doe quickly turne the glory of a man into shame. What did it profit Cham that he was the sonne of Noah, the Monarch of the World, and Patriarch of the Church in his time; or that he was the Heyre of the third part of the world? Vita siquidem voluntatis vicerunt priuilegia natura, his owne undantoned will bur fling out in contempt of his Father, brought upon him that curse, and Chamefull name, A servant of servants, which was neuer taken from him. Seeing God (as sayth the Apostle) is the glory of man, what honour can make that man glorious, who carrios not the Image of God, consisting in righteousnesse, and true holinesse? But especially a King, whom the very Ethnicks called, Animata Dei imago in terris, bould carefully keepe that Image, which keepes his glory. Naturally, facilius alijs, quam nobis imperamus: but in very deed, he shall never be a skilfull Ruler of others, who is not first taught of God to rule himselfe; Decet eum qui alijs præfectus est interiora sua decenter adornare.

The best remedy against both these euils, is to embrace that wholsome counsell given by God to the Governours of his people, Let not the Booke of the Law depart from thee, but meditate in it day and night, that thou maist do according to all that is written therein: turne not away from it to the right hand nor to the lest, so shalt thou make thy way prosperous, and shalt have good successe. Beware of those Lucisugæ, haters of Dd 4

Chrysoft.

Bafil.

The Epistle Dedicatorie.

the light, because it discouers the darkenesse of their errours, Qui cum a Scripturis redarguuntur, in accusationem Scripturarum se convertunt. As the wise-men following the Starre, were at length ledde by it to Christ; so if, according to Peters counsell, Ye take heede to the light that shineth in darkenesse, not onely shall the Daystarre arise in your heart, but that cleere shining Sunne of Righteousnesse (so named by Malachie) eucr rising, and neuer going downe, shall illuminate you with his brightnesse. And herewithall take to you the domestique example of your Royall Father, who stands before you as a patterne of Pietie, Viuum omnis virtutis exemplar: it shall be no small proofe of your progresse in vertue, and greatest prayse among your godly Subjects, that you bee a follower of him. And so praying Almighty God that your happy deedes may exceed all that great hope which is conceined of you; I humbly take my leane.

> Your Maiesties most humble Subject, and daily Oratour;

> > WILLIAM COWPER,

Minister at Perth.



HEAVEN OPENED.

Heere followes by way of Conclusion, the third part of the Chapter: contaying the Christians Triumph against all sorts of enemies.

VERSE 31. What shall we then say to these things? If God be on our side, who can be against vs?



Ow followes the conclusion of the whole Chapter: wherin the Apostle breaking off the course of his former speech, gathers up all that he hath spoke into a short sum: he began at the first and lowest benefit which GOD in Christ hath bestowed upo us, to wit, deliuerance from condemnation: this is indeed the

least of his mercies, yet so great, that if we had received no more, we are never able to yeeld vnto the Lord that praise which is due for it. Yet as I sayd, it is but little in respect of that which God hath done vnto vs; and therefore the Apostle beginning at it, ascends continually, till he comes to

The conclusion of the whole Chapter: confisting first of a generall: secondly, of a particular triumph.

the last and highest, which is our estate of glorification, and fo having run fo high in the enumeration of Gods mercies towards vs, that he can goe no higher, he burst out into an exclamation, as if he did fay, More cannot be spoken, Further comfort cannot bee given, but contents himselfe to make a briefe recapitulation of all that he had fayd; wherein first he triumphs generally, ver. 31. & 32. thereafter particularly : and that first against sinne, Who shall accuse? Who shall condemne? ver. 22.34. Secondly, against affliction, Who shall separate vs from the lone of God? outward & visible enemies cannot doe it, by no fort of trouble, ver. 35.36.38. Inward and inuifible enemies are not able to do it, ver. 38. 39. Thus like a valiant man stablished on Christ, in his owne name, and in the name of the rest of Gods children, he proclaimes a defiance to all his enemies visible and inuifible what focuer.

The first part
of his generall
triumph, nothing can bee
against the
Christian to
hurt him.

The general triumph contained in these two verses, consists in these two. In the first he glories that nothing can be against the christian to hurt him, the reason is, because God is with him. In the second, hee glories that the Christian can want nothing that is needfull for him; the reason is, seeing the Lord hath given vnto vs his owne Sonne, which is the greatest gift that can be given, hee will not let vs want any of his inferiour gifts.

Worldlings, enill judges of Gods presence who measure it by externall prospessity. Gen. 21.23. If Godbe on our side.) His meaning is, If God be with vs, electing, calling and iustifying vs, that he may glorisie vs, as hathbeen sayd, then wee may be sure that nothing can be against vs. This I mark, because worldlings iudge of Gods presence with men by the wrong rules, to wit, as Abimelech and Phicol iudged of Abraham, Wee see (say they) that God is with thee, because thou prosperest in all that thou doest. That which they iudged was true, for God was preset with Abraham indeed; but the rule by which they so iudged was not sure: for if this rule were sure, how often might the wicked be iudged to be blessed, who prosper in all they put their hand vnto? The rich glutton might be thought more

happy than poore Lazarus: but the presence whereof the Apostle speakes, is to be tryed by grace, which grace flowing from the effectual calling, is a surer argument to proue that God is with thee, then if he should give thee, as he did Esau, the satnesse of the earth for thy portion, and multiply vpon thee in neuer so great abundance the things of this world.

And that we should not be deceived to judge otherwise, our bleffed Sauiour hath forewarned vs, both by his word, and example, how that great troubles, outward & inward, are to follow them which follow him. In the world (fayth he) ye shall have trouble, in mee ye shall have peace. So soone as our Sauiour was borne, Herod raged against him, sceking his life; to warne vs, fayth Chryfostome, that so soone as wee are borne Christians, we should look for trouble: lacob gat no sooner the bleffing, but incotinent Esau persecutes him. Softhenes, before hee was a Christian, was a ruler of a Synagogue, but after that he embraced the Faith of Christ, they depriued him of his office and scourged him. Paul a perfecuter is in great worldly honour, Commissioner to the high Priests and Elders of Ierusalem; but when he becomes a Preacher, his former friends become his enemies. The fame is also true in inward tentations: when our Saujour began to discharge the publike office of the Messiah, Sathan began to tempt him: of his two most excellent Apofiles, the one was winnowed by Sathan, the other buffered by the angel of Sathan: and all to tell vs, that notwith standing the Lord be present with vs, yet we may be tempted, as our Sauiour was, winnowed as Peter was, buffeted as Paul was: and therefore let vs despise the judgement of worldlings, and lying conclusions of Sathan, who would make vs to esteeme our inward and outward tentations to be tokens and arguments of Gods departure from vs.

Againe, perceine heere, how in the world are two contrary factions, the one alway militant against the other. This enmity was proclaimed by God in Paradife, and hath

Not by in-

The presence of God exempts not his children from trouble both inward and outward.

The whole world confifts of two contra-ry factions.

conti-

Miserable are they, who are militant vnder the Prince of darknesse.

2.Chr. 13.8.

1.Cor. 5. 10.

Why althefollowers of Christare pursued of Sathan with restlesse malice.

continued fince, like as it shall for ever without reconciliation; onely let vs take heed vpon what fide we stand; if we stand upon that wherein God is Captaine, & all the Saints of Christ are Souldiers, we are happy, for here the victory is certaine: otherwise they who are among the children of disobedience, militant vnder the Prince of the ayre, are most miserable; their end is darknesse, shame and confusion. It is a comfortable Oration which Ahayah King of Inda, having in his armie foure hundred thousand, made to Ieroboam King of Israel, and his army of eight hundred thousand: With you (fayd he) is the multitude, but with them ye have the golden Calues: but with vs God is a Captaine, and his Priests, to found with the Trumpet an Alaru against you: therfore, O Israel, fight not against the Lord God of your fathers, for ye shall not prosper: but this comfort much more appertaines to the true Israel of God, howsoeuer there be many which are against vs, the golden Calues are with them; that is, strange gods, which shall be their destruction. As Moses when hee was to plead the cause of God, stood in the gate of the Campe and cryed; Whosoeuer pertaines to the Lord let him come to me : so daily by the Word of God doe wee exhort you which are on Gods fide to gather you together into one; not that it is possible ye can be separate from them in this life, in regard of personall conversation, for so sayth the Apostle: Yee behooved to goe out of the world, but that by difference of your words and deeds from them, ye declare that ye are not of their communion.

They who are on the side of lesus, are knowne chiefly these two manner of wayes: First, Sathan sights against them: Secondly, they are also warriours against him: the sirst without the second is nothing; for man even as hee is a natural man is an object of Sathans malice, but where the grace of God hath made the man a new creature, there Sathan doubles his hatred; for he envies most the glory of Gods mercie, whereof hee knowes he shall never bee partaker. As Nabuchadnez zars countenance changed, and his

rage

rage encreased, when the three Children refused to his face to worship his Image, and thereupon commanded to make his Quen seuen times hotter then it was before: so is Sathans malice most entended against those who plainly refuse to fall downe and worship him.

But that the godly be not discouraged with his malice, let vs remember that first hee was an enemy vnto God, or euer hee was an enemy vnto vs, and that wee have cause to rejoyce, in that we finde that apostate spirit an enemy vnto vs, whom God from the beginning bath proclaymed to be an enemy ynto himselfe. Secondly, we are to collect of his inuation and our refiftance, that there is in vs fome measure of the grace of Iesus Christ; for against those doth he multiply his malicious assaults, on whom he sees that the Lord hath multiplied his graces: like to a crafty Pirat, who paffing by the emptie veffell, fets vpon that which is loaded. Thirdly, how ever hee being compared with vs hath many vantages; as that he is more subtil in nature, being of greater experience and more auncient, being now almost fixe thousand yeeres old : and hath also vantage of place; for he is the Prince of the Ayre, affifted with armies of spirituall wickednesse, who for their number are legions, for their frength, Principalities and Powers, for their subtiftie Serpents, for their fiercenesse, Dragons : yet stronger is hee who is on our fide, than they who are against vs; the Serpents head is bruiled, some life remaines in him, but he hath no power to inflict death on them which are in Christ.

But what ever enmity Sathan exercise against vs, it is not sufficient to comfort vs, vnlesse we also live as enemies vnto him. It was a notable speech of Azariah the Prophet to Asa, The Lard with you, while yee bee with him. if thou stand with the complete armor of God, pleading the cause of God, sighting against the enimy of God, than maiss thou say in a good conscience, God is with thee, & thou art with him: but alas, we see in this generatio many wearing Christs liverie, and bearing Sathans armour, professing friendship.

What comfort Christias have of this, that they finde Sathan an enemy to them.

If so be that they also line at enmitie with Sarltan. 2. Chro, 15.2. This comfort taken from carnall men, who professe friendship to Christ, and are seruants to Sathan.

A Christian wants not enc-

1. Cor. 15.32

2.Cor. 12.7

But none of them can take from vs that, for which wee strine.

to Christ yet fighting against him: these two factions are entred already into the battell, pelmell, so that in the smallest fellowships some ye shall finde aduancing the kingdom of the one, though very few to fight for the glory of the other. What a shame is this for vs, who say wee are on the Lords fide, that a wicked man feruing Sathan shal in our audience open his mouth to blaspheme God, and wee will not open our mouthes to rebuke him? we fee carnall men fo fhamelesse, that they stand vpon no circumstances to dishonour God, and we who professe we loue him, for feare wee faile against curtesie, and I cannot tell what circumstances, dare not open our mouthes to praise him. Our coldnes in this point hath need to be admonished, that wee may be stirred vp not by profession onely, but by conversation also, to make it knowne to the world, that wee belong wholy to the Lord Ielus.

Who can be against vs? It may seeme strange that the Apostle should vse any such interrogatorie: what Christian wants enemies inow against him? yea, faith not the Apofile of himselfe, that he had beafts at Ephesus with whom he behoued to fight? was there not an Angell of Sathan fent to buffet him? did not Nero at length behead him? how is it then that he asked who can be against him? But we are to know, that the Apostles meaning is not that godly men haue no enemies, but that no enemie can take from vs that for which we strive : it is not for the maintenance of our bodily life that wee fight; when our enemies haue taken that from vs, they haue done no more than Putiphars wife did to Iofeph, when shee pulled the garment from him. There are three notable things for which we striue, and which the world is neuerable to take from vs: the loue of God which he hath borne to vs: the grace of God which he hath communicated to vs in our calling : glory of God and eternall life, which hereafter doth abide vs: no power of man nor Angell is able to deprive vs of thefe things.

An

An example whereof wee have in that notable warriour of God, patient Iob, whom the Lord set up as an object of all Sathans buffets, and against whom he was permitted to vie all the stratagems of the spiritual war-fare, that possibly he could: he crossed him not onely in his goods, in his children, and in his owne body, but also in his minde; by his wife hee tempted him to blasphemy; by his friends to dissidence; yet by none of these could he overcome him: In his outward troubles his resolution was, The Lord hath given, the Lord hath taken, blessed bee then ame of the Lord for ever: In his inward terrours his resolution was, Albeit the Lord would stay mee, yet would I trust in him.: so impossible it is for Sathan, by any tentation whatsoever, to separate from the love of God his Children, chosen, called and instified.

To cleere this, let vs yet know, that God is many manner of wayes present with his children in trouble: first he is with them by preuenting the danger, so that hee will not suffer the intended euill of the enemy to come neere them; so he brought Senacherib to see Ierusalem without, but suffered him not to shoote so much as a dart against it within. Sometime againe, the Lord enters his children into trouble, as Daniel into the den, soseph into the prison, the three children into the fire; but deliuers them in such sort that both his glory, and their comfort is greater than if they had not been in trouble at all. Sometime he suffers his children to end their mortall liues in trouble, and yet is with them strengthening them by his glorious might to all patience and long suffring, filling them with such a sense of his loue that in death they rest under the assurance of life.

The practice of this see in the examples of Eliah and Paul: when lezabel vowed to have the life of Eliah, you shall see that the Lord is with him, sometime to hide him, that albeit Ahab and sexabel seeke him they cannot finde him: sometime God lets Ahabs Captaines see where he is, but consumes with fire them that came proudly to take

This is decla. red in the example of Iob.

Iob. 1. 21.
Fob. 13. 15.

The Lord is present with his children to keepe them, sometime from trouble, sometime in trouble

This also is declared by example.

him:

2.Tim. 4.17

him: Sometime he presents him to Ahab and lexabel; but bridleth the Tyrants that they have no power to stir him. The Apostle Paul, in like manner, beeing sent prisoner to Rome, the Lord affisted him in such fort, that he delivered him out of the mouth of the Lion Nero; and yet the fecond time suffered him to fall by the sword of the same Tyrant: Shall we thinke that the Lord was not with the Apostle to affift him the second time as well as the first? let it be farre from vs. The Lord was with him indeed, to make his death a seale and confirmation of that Gospell which hee had preached in his life. The comfort then remaines, that howeuer God worke with his children in trouble, no aduerfary is able to take from vs that for which we ftriue, to mit, grace and glory, they may be vnto vs as the sharp razers of God, to cut away our superfluities, but shall neuer be able to bereaue vs of the end of our faith, which is, the everlafting faluation of our foules.

VERSE 32. Who spared not his owne Sonne, but game him for us all unto death, how shall hee not with him gine unto us all things also?

The second part of his generall triumph, the Christian can want nothing that is needfull for him.



Ow followeth the second part of the Apostles generall triumph, wherein hee
glorieth that the Christian can want nothing needfull for him; for seeing the
Lord hath given vnto him the greatest
and most excellent gift, to wit, his owne
Son, is it possible that he wil deny him a-

ny secondary or inserior gifts needful for him? Sathan who is a liar fro the beginning, accused the Lord of two things: first of an vntruth: albeit the Lord hath said it, yet yee shall not dye: secondly, of Enuy. In the first, Sathan is produed false, and the Lord is found true: for are they not dead to whom the Lord sayd: Yee shall dye? In the second, Sathan is found a calumniator: for what good tree will the Lord refuse

refuse to his owne, who hath given vnto them this excellent tree of life, which brings with it vnto them all things needfull for them.

To amplifie this great loue of God, the Apostle sayth not fimply, that he gaue his Sonne for vs, but that hee fpared not to give him. O wonderfull love! the Naturall and onely Sonne of God is not spared, that the adoptive sons may bee spared: for our sinnes being imputed to him by the ordinance of God his Father, and voluntarily accepted by himselfe: So the punishment of our sinnes, and chastisement of our peace was layde upon him, that by his stripes wee might bee healed. The bitter Cup, due to vs, was propined to him, for the which albeit he prayed to his Father, that If it were his will, this Cup might paffe by him, yet the Father spared him not, but held it to his head, till he dranke out the vttermost dregges thereof. So strait is the Iustice of God, that finne being imputed to the Sonne of God, who had no finne of his owne, is purfued to the vttermost. The greatest example of Justice that cuer the Lord declared in the world, the drowning of the original world, the burning of Sodome, the plaguing of Egypt, were terrible proofes of the straitnesse of divine Iustice, but nothing comparable to this.

Which I marke, partly for a comfort to the Godly, and partly for a warning to the wicked: it is our great comfort, that the faluation which Iesus hath purchased vnto vs, hee hath obtained it with a full satisfaction of his Fathers Iustice, so that now wee that are in him, are not any more to feare it. The great Iudge of all the world will not doe vnrighteously, to require that againe from vs, which our Christ, whom he himselfe hath given vnto vs, hath payed for vs.

And as for the wicked, who are not in Christ, how miferable wil their state and condition be, for they must be are the punishment of their owne sinnes in their owne person? If the burden of that wrath due to our sinnes, caused Iesus The great loue which God hath shewed in giving his Son tor vs.

Esay 53.5

Mat. 26.39.

Comfort for the godly, that the justice of God shall not, nay cannot strike vpon them,

Miserable are the wicked, who in their owne persons beare the punishment of their sinnes. Mat. 26.38

to sweat bloud, and to say, that his soule was heavie vnto the very death. O how shall the burden of his wrath presse downe the wicked! It is euen a horrour to thinke of it : their faces shall bee confused without, and spirits oppressed within, with tribulation and anguish; he that spared not in his owne Sonne, finne imputed vnto him, will hee spare in thee sinne committed by thy selfe? No, no, when hee beginneth to smite thee, hee shall never lift vppe his hand from thee, but double his stripes vpon thee, and there shall bee no end of thy forrow. As the ioyes prepared for the Godly, so the paynes prepared for the wicked. are fuch as the eye neuer faw, the tongue cannot vtter, nor the heart conceine. That place of the damned is the great deep, the Ocean of all the judgements of God, all his temporall plagues are but like rivers and strands running into it.

How both Sions beauty & Sinaies terror should moue vs. to repent.

If therefore the beauty of Sion doth not allure vs, let the terrour of Sinai afray vs. The Lord proclaymed his Law in a fearefull manner vpon mount Sinai, but in a more terrible manner wil he execute it: if Mofes, who was so familiar with the Lord, trembled when he heard it proclaymed, what horrible feare shall ouertake the wicked, when they shall see it executed vpon themselues? Let therefore the children of wisedome hearken in time to the joyfull tydings of peace which are daily proclaimed on mount Sion, let vs drink of the still & peaceable waters of Siloh, which slow from it; let vs embrace that mercy which Iesus by the merit of his death hath conquered vnto vs, that so we may be saued from the wrath which is to come.

How Christ is Gods owne Sonne.

Esay 53.8.

His owne Sonne.) Iesus Christ is called Gods own Sonne, both in respect of his divine and humane natures: for as he is God, hee was begotten of the Father by so vnspeakable a generation, that as Esay sayth, none are able to declare it: and as he is man, he is the Sonne of God, conceived by the holy Ghost, made man indeed, but not after the manner of other men; but of this, see Verse 3.

But

But gave him for vs all.) This is very often alleadged in holy scriptures, as an argument of the great loue of Godtowards vs, that he game his Sonne to death for vs: and foit is indeed, for it is not by any corruptible thing, as Gold and Silver, that hee hath redeemed us, but by the precious blood of his owne Sonne, the Lambe undefiled, and without fpot. There is no man will give much for that whereof he estecmes but little: we measure the price of a thing according to the worth of it in our judgement: euen so of the greatnes of that gift which our God hath given for vs, we may estimate the greatnesse of his affection toward vs. Pretious indeede in the fight of the Lord is the death of his Saints: who to redeem vs from death, spared not to give his dearest sonne vnto the death. It was the Lords reasoning to Abraham, Now I perceive thou louest me, because for my sake thou hast not pared thine only son: and have wee not much more cause to turne ouer the same reasoning to the Lord; now Lord we perceive thou louest vs. because for our sake thou hast not spared thine onely one Sonne. The Lord shed abroad in our harts more abundantly the sence of that inestimable love, that we may bee carefull to requite the kindnes of the Lord, putting his holy will before all things in our affection, and endeuouring in holy loue to ferue him, who hath faued ys.

Shall be not with him give vs all things also? Wee are to vnderstand all things that are needfull for vs: And heere it is necessary that we put a difference betweene our right and our possession. The children of God haue the right & property of al Gods good creatures: for Christ their Lord is the heire of all, & hath made them with himselfe fellow heires: All things are yours (saith the Apostle) and ye are Christs, and Christ is Gods. But as for the possession of them in this life, the Lord giues it: or with-holds it, according as he sees may be for the good of his children. Wee know our father Abraham had the right of Canaa when he had not the possession of it, and are not therefore to think it strange that the Lord giues not alwaies possession of that to his children

Ee 2

The price of our redemption tells how much the Lord hath efteemed of vs.

1. Pet. 1.18.

Gen. 22.12.

All things belong to the godly in regard of right, albeit not in regard of posfelsion.

1.Cor. 3.21

whereof

whereof they have the right. But as for the wicked, they have possession without a right, and therfore shall be punished as theeues and robbers, and violent vsurpers of Gods creatures, whereunto Iesus Christ, who is the Heyre of all, hath neuer given them a right.

Secondly, we marke here, that the giving and dispensa-

Seeing all things are giue by God, let vs moderate our care, and take nothing, but out of his fatherly hand.

tion of earthly things is from God; if we could remember this, it would moderate our care, & make vs in our callings first to seeke the Lords blessings, and loath any manner of way to take the things of this world, vnlesse we see they be given vs out of the hand of God. For we are to know that Sathan who is a counterfaiter of God, doth also arrogate to himselfe, though falssy, to be the giver of things: hee that durst say to the Son of God, All the Kingdomes of the earth are mine, I will give them to thee, if thou will fall downe and worship me: will he stand in awe to speake it vnto sinsul man? No indeed, it is his daily tentation, by which he circumuents many, intangling their harts with the love of world-ly gaine, that to obtaine it they care not to lye, to steale, to sweare, to oppresse, to deceive one another: which in effect is to fall downe before Sathan and worship him.

Mat.4.9.

Thus Sathan rules in the kingdome of Babel, like a spirituall Nebuchadnezzar, presenting to his subjects his great image of gold, accompanied with al forts of musical instruments, that is, worldly pleasures, wealth and prosperitie, which bewitch the simple, and make them fall downe and worship, yeelding themselves servants to Mammon. But happy are those children who refuse so to do, and can stand up with their father Abraham, lifting up his hand to heaven and say, I will not have so much as the latchet of a shoo from the king of Sodome: I will have nothing by any crooked or indirect meanes, out of the hand of Satan or any of his instruments: the buds of Balak shall not hire me to doe will, neyther the wages of iniquity, nor the reward of Sodome for doing good, shall ever cleave to my hands; I will looke for my portion from the Lord.

Againe,

Satha another Nebuchada nezzar, and a Balak offers also gifts to me.

Gen. 14. 23.

Againe, seeing God is the giver of all things, let vs learn with the Apostle, in what soeuer state we are, to be content, remembring that every mans portion of worldly things, is measured vnto him from the Lord. We see that a Steward in a family ministers not alike vnto al that are in it, the aged and the young, the scruant and the Lord, receives not a like portion, yet no man gainfayesit; and shall we not reuerence the Lords dispensation, who is the greatest Steward of his family, in Heauen and Earth? Shall wee murmure against him if he give Beniamin a double portion, and bestow ypon some of his children these worldly things in greater abundance, than he doth vpon others? far be it from vs: for hee dispenses these perishing things in great wisedome and loue toward vs, as he feeth may be best for vs. Certainly, we ought so to reioyce in that great gift, the Lord IEsvs, whom the Father hath given vs, and in whom he hath bleffed vs with all spirituall blessings, that we take no thought for any other thing whatfocuer, which hee hath thought expedient to hold from vs. Oh that we could give vnto the Lord this glory, as to fay without grudging: O Lord Iefus, I can want nothing, feeing I have thee to be my portion.

And further, seeing al these things are dispensed and giue by God, let vs (as I said) in our callings, about al things,
seeke his blessing. Adam may make himselse a garment,
but it shall not couer his nakednesse: Ionas may build himselse a Booth, but it shall not defend him from the heat of
the Sunne: Peter sished all night and he prosited nothing,
till Iesus spake the word. Though werise early, and lye downe
late, and eate the bread of sorrow, yet shall we labour in vaine, vnlesse the Lord give the blessing. Let vs therefore so vie the
meanes, that with them we ioyne prayer, moderating our
care, let vs commit the successe to the Lord. It is true that
Religion allowes not carelesselse; yea, by the contrary, it
commaunds vs to bee carefull for those whom God hath
committed vnto vs: If any man care not for his homsehold, hee
is worse then an Insidell. This is were a moderate foreseeing

Seeing God is giver of all, let vs stand content, and not murmure, if others get a more portion than we-

Hee hath no cause to complain to whom the Father hath given his Son for an irrevocable gift,

Our care and labour is but vaine without his blessing.

Pfal. 127. 2.

1.Tim.5 1.

Two forts of cares.

Luke 10.41.

Christ is the chiefe gift, all other gifts are but pendicles. ginen with him.

Gen. 15.1.

Verfe 2.

of things which are needfull: but there is an vnlawfull care, the daughter of distrust, wherein men are carried either beyond lawfull meanes, or else if the meanes bee lawfull, beyond the measure of temperate affection; as though a man had not a Father in heaven to care for him, or were able to compasse things by his owne wit. This care is not vnprofitable onely, but full of many perturbations, for which our Sauiour compares it to thornes, which are most easily gouerned, when they are most lightly touched, whereas he who gripes them hardly, involves them and makes them more perplex, and hurts himfelfe alfo. Our Sauiour correcting Martha, for too much care of the worldly part, joyns these two, Thou are careful about many things, & art troubled: telling vs that which we finde in experience, that many worldly cares breed many troubles. Let vs walke therfore in the right way, vfing the meanes in fobernesse, let vs cast our care on the Lord.

Last of all, it is to be marked here, that the Apostle saith. that God with Christ gives all things vnto vs; so then Iesus Christ is the maine and great gift, and all other things are but pendicles annexed vnto it. Other gifts without Christ haue a shew of comfort, but render no solide comfort in the end : they shall bee deceived at length, who glorie in other things, were they never so exceller, while as they are strangers from Christ. When God sayd to Abraham, Feare not, I am thy Buckler, and thy exceeding great remard: not confidering what the Lord offered to him, hee answered in his weaknesse; O Lord, what canst thou gine me, seeing I go childlesse? Euen he who was the Father of the faithfull, could not conceiue how great good God promised to him, when hee promised himselfe to bee his reward. And therefore let vs (suspecting our weaknesse that it carrie vs not into the like errour watch ouer our owne hearts, that they be not fet vpon Gods fecondary gifts more than vpon himfelfe. Albeit the Lord shuld give vs pleasant Canaan for an inheritance, and multiply our posterity as the starres of heaven, yet will

WCC

we say, O Lord, all these shall not content vs, vnlesse thou doost give vs thy selfe: It doth more reioyce vs, that thou hast given vs thy Sonne Iesus to be our Sauiour, than that thou hast subdued all the works of thine hands under vs.

VERSE 33. Who shall ay anie thing to the charge of Gods chosen? it is God that instifies.



He Apostle in his general triumph, contained in the last two Verses, having proclaimed a defiance to all the enemies of a Christian, doth now begin to challenge them particularly, triumphing first against sinne, Verse 33:34. thereafter against all

fort of afflictions that come vpon vs, by whatfoeuer instruments visible or invisible. We begun first at his triumph against sinne, who (sayth he) shall lay any thing to the charge of Gods chosen? he excepts no person, neither is any, either in Heaven, in Earth, or in Hell able to doe it; hee reserves no fort of sinne, seeke what they will, there is nothing to bee found in the Christian to accuse him and condemne him, his interrogation is plaine, his answere is suppress, his reason is subiouned, It is God that instifies, where the supreme Iudge absolues, can any inferiour Iudge whatsoever condemne?

Where first wee haue to consider, who is hee that this manner of way triumphs? Is it not Paul, who before his conversion was a Persecuter, a blasphemer, and an oppresser, who consesses himselfe to be the chiefe of all sinners, and the least of all saints? yea, indeed the same is he: but marke, such a one hee was indeed, but hath gotten mercie; and therefore now like a man relieved of a heavy burthen, which before oppressed him, hee reioyces and triumphes. Certainely, no greater comfort can come to man, than to seele his sins forgiven him, this only causeth true reioycing.

The Apostles particular triumph: first, against sinne: secondly, against the crosse.

Aman relieued of the burden of finne, is filled with ioy.

1. Tim. 1.15.

1.Cor. 15.9.

See

Psal. 32. 1.

Luke 5.25.

Asts 3.8.

Both by promiles and examples doth the Lord confirme poore penitent finners.

Hof. 11.4.

See this in Danid, as long as the burden of finnelay vpon his conscience, it prest out the very natural moysture of his body; he had no rest night nor day, but from the time that once Nathan proclaimed to him remission, and that in his owne conscience he felt his sinne forgiuen him, then he cryed out: O bleffed is the man whose wickednesse is forgiven, whose sinne is conered, and vnto whom the Lord imputes not his iniquitie. As hee that lay ficke fixe and thirty yeeres of the palsie, arose with greation when Issus relieued him; and hee that was a Creeple, when he found that his feete, which had failed him folong, did now ferue him, leaped for ioy, and followed the Apostles into the Temple to prayse God: so that soule which findes it selfe freed from the guiltinesse and seruitude of sinne, of all burthens that ever lay vpon man the heaviest to beare, will with much more abundant ioy exult and triumph in that mercy of God which hathmade it free.

Secondly, let the Apostle here stand vnto vs as an example of the like mercy of God to be shewed vpon our selves, how great finners focuer we have beene; if we follow him in the like faith and repentance. The Lord our God is not content by his Word to promise mercy vnto penitent sinners, but also confirmes vs by the examples of his manifold mercies shewed to others before vs : when we looke vpon them, let our weaknesse be strengthened; let vs not thinke that the Lord will close that doore of mercy vpon vs, if we know aright, which he hath opened to fo many before vs; he who hath been found of them who fought him not, willhe hide himselfe from vs , ifforsaking our finnes, we seeke him in spirit and truth? Let his mercy shewed to others, be vnto vs as cordes of Losse, to draw e vs among the reft, and like oyntments powred out; the sweet smell whereof may delight vs to run after him: for that meekenesse which is inthee, O Lord Icfus, we will follow thee: we have heard that thou despiseds not the poore sinner; thou abhorreds not the penitent theefe; or the finfull woman that powred out:

teares

teares before thee; nor the Canaanitish woman, that made supplication to thee; nor the woman deprehended in adultery; nor him that sate at the receipt of Custome; thou abhorredst not the Disciple that denied thee: yea, the perfecuter of thy Disciples thou receivedst to mercy, In odore horum inquentorum curremus post te. In the smell of these thy sweet odours we will runne after thee, O Lord.

But wee are to marke, that before the Apostle came to this triumphing, hee was long exercifed with fighting: hee confessed to the Corinthians, that his preaching was among them in great feare and trembling : that in his perfonall conversation, he was beaten and buffeted with an Angell of Sathan: that he had terrours within, and fightings without: and what terrours are wee to thinke did trouble him? out of doubt the fight of his finnes, the greatnes of the Judgement to come, did terrifie him; whereof wee are wathed, how we must fight before we triumph, and mourn before the Lord comfort: if wee cannot triumph with the Apostle, it is because we have not foughten with the Apofile : for let bee that wee have not yet relisted vnto the bloud, how many among vs can fay that they have refifted vnto the teares; that is, who strine with God as lacob did, with prayers and teares to obtaine a bleffing? Careleffe fecurity hath farre oner-gone vs, and wee are become like those Amalekites, who returning from the spoile of Ziglag, and supposing they were past all danger, cast their armour from them, and spred themselves abroad in the fields, to eate and drink, and to fport themselves, when in the meane time the deuouring fword (vnlooked for) came vpon them. It fareth even fo with the multitude of this generation, they are become so carelesse in the spirituall warfare, that as if there were no more battels to be foughte, they walke without the Armour of God, and spread themselves abroad in the fields of fleshly pleasures, and so not only makes themselues a prey to their devouring Enemy, but defraud their foules of that inward ioy, ariling of spiritual victory, which

Cant. 1.3.

The Aposile fought long before he came to triumph 1. Cor. 2. 3.

How can they triumph that have not fought, norre. fifted fo much, as to fledding of teares, farre leffe to the fledding of bloud?

1. Sam 30.
16.

they

they who continue in fighting, finde at the end of euery battell.

The tongue of the wicked is a fornace of fire, wherein the godly are tried.

For fometime they accuse them publikely, and in iudgement.

August. con-

Foli. 15. 19.

feflib.10.

Now to enter into the words. The Apostle conioynes these two interrogations together very conueniently, Who will accuse? who will condemne? because however there bee many forward enough to accuse vs, there is none who have power to condemne vs. It is not the Apostles meaning that wee shall want accusations: for the world, Sathan, and our own conscience shal not cease to accuse vs: Laban searched narrowly lacobs stuffe, to see if he could get any thing wher with to charge him: but more narrowly doe Worldlings fearch the words and deeds of the Christian, feeking wherupon to accuse them, and where they can find none, yet vpon shadowes of euill they are bold to publish false reports, or, at least, by private furmifings feeke to difgrace them. Moses a man approved of God, yet accused as an vsurper: Ieremy the Prophet, albeit he so loued his Country people, that in secret his soule mourned for their desolatio, yet did they accuse him of treason, aleadging that he had made defection to the King of Babel: Daniel a man beloued of God, accused and condemned of Darius his Councellers, as a rebell to the King : the Ifraelites who returned from captiuity, accused by Tobie and Sanballat of sedition: the Christians of the primitive Church oppressed with horrible slanders. The first weapon wherwith Sathan fights against the godly, is the tongues of the wicked : for hee loofeth their tongues to speake euill, before he loose their hands to doe cuill to them: therefore fayd Augustine, Lingua impiorum est quotidiana fornax, The toung of the wicked is a daily fornace, wherein the godly are tryed : let no man thinke to ferue God in a good conscience, but hee must be purged in this Ouen, Te are not of the world (faith our Sauiour) therefore it is that the world doth hate you, and speake enill of you.

As for their private furmifings, they are of two forts: fometime they charge Gods children with euil, which they have done indeede, but whereof they have repented them,

and

and herein they are malicious, that the sunes which God hath forgiuen they wil not forget: but this should not prouoke vs to impatience: seeing they blame vs for nothing, for which we blame not our selues, why shall wee be commoued slet vs not thinke shame to say with the Apossle, It is true, I was such a one, but now I amreceined to mercie. I will not so loue my selfe, that I will hate him that reproues me for that which I have reproued in my selfe, of whatsoever minde he doe it, Sed quantum ille accusat vitium meum, tantum ego laudabo Medicum meum: but looke how far he accuseth my fault, so far will I prayse my Physician who healed me.

Sometime againe, their furmifings are most false, they charge vs with things which we neuer did; but these backbitings shuld be disdained of vs, like the barking of beasts: he who knowes with lob, that his Witnes is in heaven, and can fay with the Apostle, that hee hath a good conscience within him, what needes hee to care for the judgement of men without him? Notitia nostri certior intus, The furest knowledge of our selues is within vs. Neither are we to be so base minded, as to think that there is, Plus ponderis in alieno connitio, qua in nostro testimonio: that there is more waight in another mans calumnie, then in the testimonie of our owne conscience. Augustine being misse-reported of by Petilian, gaue a notable answere; For my selfe (fayth he) I am not that which he hath called me, if ye think that he knows mee better then I know my felfe, choose you which of vs you will beleeue.

Let not therfore the detracting speeches of men interrupt our peace, remembring their tongues can make vs no other thing then we are: it is not ventilabrum area dominica, the fanne of the floore of the Lord, that can separate the chasse from the Corne. Secondly, their evill speaking commends vs to God; Blessed are yee when men revile you, and speake all manner enill of jour for my sake, bee glad and revoice, for great is your reward in Heaven. Qui volens detrabit sama Somtime they speake cuill of them privatly, and that either maliciously, charging them with sins they have done, but have repented.

Aug.cont.lit. Petili.lib. 3. cap.10.

Or else falsely charging them with fins they neuer did.

Aug.epist.6. ital.vidua. Amb. lib. 1. offic.cap.6.

No speech of man can make vs any other thing then that which we are,

Mat. 5. 11.

Augustine.

mea,

Ambrofe.

mea, nolens addit mercedi mea: hee that with his wil impaires my name, against his will augments my reward. I have spoken the more of this purpose, partly because it is a common crast of Sathan, to oppresse good men with misse-reports, Ut qui conscientia sua luce clarescunt, alienis rumoribus serdidentur: and partly because our weaknes is easily overcome with this tentation. Seeing the Lord wil have vs to sustaine the strife of tongues, let vs strengthen our selves, let vs so walke, through good report, that wee be not pust vp; and through euil report, that we be not cast downe: but that by weapons of righteousnes on the right hand and on the lest, we may overcome.

Sathan filed a calumniator, or accuser, and why:

Reu. 12. 10.

He accuseth God vnto

Hee accuseth men vnto God Now as for Sathan, he is stilled The Accuser of the Saints of God, night and day: and sometime hee accuseth God to man, sometime man to God, and sometime man to himself. In Paradise he began and accused God, charging him with enuie; and in the same trade of lying doth he still continue: For sometime he lyes against the instice of God, when hee sayth to the licentious liner; Albeit yee sinne, yee shall not dye, that so hee may pusse him vp to presumption: sometime he lyes against the mercy of God, as when he sayth to the weake in faith, Your sinne is greater then that God can forgine it, that so he may drine him to desperation: sometime hee lyes against Gods providence, as when he saith to them that are in necessity, The Lord hath cast you off, and wil no more provide for you; that so he may provoke them to put out their hand to wickednesse.

Secondly, he is a restlesse accuser of man vnto God, as yee may see in the example of Iob; he heard the Lord commending him, yet he spared not to traduce him; when he could not gaine-say his actions, he gaine-said his intention and affection: he charged him to be an hireling, and not a sonne; a mercenary worshipper, who served God for his gifts, and not for himselse, albeit after tryall he was sound a lyer. And herein we are to consider, how saithlesse a traytour Sathan is, for those same sinnes which man doth by Sathans

Sathans infligation, he is the first accuser of man for them vnto God. Oh that man could remember that Sathan is euer dooing one of these three against him: first, hee is a Tempter of man to finne: fecondly, when finne is committed, hee is an accuser of man vnto God for those same finnes which hee tempted him to doe: and thirdly, hee is a tormentor of man for them, vnleffe they be removed by repentance. But Iesus Christ our Lord is of a plaine contrary disposition: first, he disswades vs from sin, warning vs of the danger, and then if of weaknesse wee sinne, hee offers himselfe an Aduocate for vs if we repent: These things, my babes, I write to you, that yee sinne not, but if any man sinne, we have an Advocate with the Father, even lesus the inst. These two compared, let vs fee what a great difference there is betweene them, that knowing the deceitful malice of the diuel, we may learne to abhorre him; and the hearty vnfained affection of Iesus Christ toward vs, wee may loue and follow him.

Thirdly, Sathan accuses man vnto himselfe: hee deceives the wicked, and beares them in hand that they are the fonnes of God, and labours to perswade the godly that they are reprobates, denying that they have faith or repentance, or any spirituall grace. There is nothing so true, but Sathan dare deny it: he that durst call it in doubt to Christ himselfe, whether he were the Sonne of God, or no; will that shamelesse lyar spare to doe it vnto others? But let vs worke out our saluation in feare and trembling; and make fure our calling by well doing, that wee may have within vs the infallible tokens of our Election, and as for the reft, let vs keepe this ground; feeing the worke of our faluation is done by God, in despite of Sathan; Sathans testimonie in it is not to be regarded, though hee would call vs, as hee did Paul and Sylas, the servants of the living God, yet are wee not the better; neither the worle, albeit hee pronounce vs to bee such as are abiect and cast away from the fauour of God.

A discovery of Sathans tray terous dealing.

1. Joh. 2. 1.

Hee accuseth man vnto himselfe.

Philip. 2. 12.

And

Conscience accuseth either vpon right or wrong information.

Conscience, and error of conscience to be distinguished,

Why the Lord leaves remem brance of a fin in the confcience after that it is pardoned.

Sinne euill in the affection but good in the memory.

And last, the children of God are accused of their owne consciences: these are eyther such as proceede from sufficient light, or from wrong informatio. If conscience accuse vpon light which shee hath received out of the Word of God, her sentence is divine, and we are to regard it : if otherwise she accuse vpon wrong information, it is the error of conscience, and we are to remedy it by sending conscience to seek the warrant of her sentence out of the word of God. It is very expedient that wee put a difference betweene conscience and the errour of conscience: where conscience discernes not according to the Law of the supreme Iudge, it cannot but erre, either in being ouer-large, and then she pronounceth those things lawfull which are vnlawfull; or ouer-strait, & so she declares those things vnlawfull which are lawfull: for if this be not observed, wee shall be disquieted while wee harken to the errours of conscience, as if they were the iust and lawfull accusations of conscience.

Sometime againe, conscience presents to men sins which they have done many yeeres agoe, and whereof they have repented: for wee are to know, that albeit the Lord after repentance forgiue the guiltinesse of sinne, yet he wil haue the memory thereof to remaine in that conseruing faculty of conscience, called our minns that it may both serue to humble vs for the cuill wee have done, as also to preserve vs from finne for the time to come. And finne this manner of way retained in the memory, I compare it to thornes and bryers which in the middeft of a garden are hurtfull,& hinder the grouth of good fruit, but being put in the hedge are profitable to preserue them: fo finne as long as it is in the affection is very pernitious; for then it chokes the feed of the word of God in them, but being taken out of the affection and fet in the memory, is as a hedge to the foule, to preserve it from wilde and raging beasts that would come in & deuoure it: thus for our humiliation the Lord keepes in vs a remembrance even of those sinnes which hee hath pardoned

pardoned, but so, that with the remembrance of the euill which we have done, our conscience doth also excuse and comfort vs with the remembrance of our vnfained repentance toward God.

And if otherwise the conscience accuse vs for those euil deeds which we have done, and wherof we have not repented, it is of Gods great mercy towards vs, who by inward trouble wakens vs to judge our selues now, that we should

not be judged of the Lord in the world to come.

As this is the comfort of Gods chosen, so doth it point vnto vs the contrary miserable estate of the reprobate, for there is nothing in heaven and earth which shall not stand vp against them to accuse them; the Lord himselfe shall come neere them as a swift witnesse against them. O milerable are they to whom the Lord is a Partie, a Judge, and a Witnesse: as our Saujour said to the Iewes, Moses and all the servants of God shall be witnesses against them; yea, the dust of the seet of those who brought the glad tidings of peace, shall witnes against them; the stones of the field, faid Ioshma, the heavens and earth, faid Moses; their mouheaten garments, fayd S. lames; yea, they themselves, sayd our Saujour, shall witnesse against themselnes : woe be vnto them, they must bee presented to judgement, but shall haue none either in heauen or earth to speake for them, nothing without them, nothing within them, which shal not be a witnesse against them: when they are judged, they shal be condemned, and their own conscience shall say, Righteous is the Lord, and iustare his iudgements.

It is God that instifies.) Of this yee may see eleerely, that Instification, as the Apostle vseth it here, is a indicial terme, for he oppones it to accusation and condemnation: but leauing that, because wee marked it before in the point of Instification, we will add this more: that the Apostle brings not the reason of his comfort from his owne innocencie, but from Gods mercie; he saith not, There is nothing in me worthy to be accused or to be condemned; but his comfort

1.Cor.11.31

As no creature hath place to accuse the godly, so by the contrary all shall stand vp and accuse the wicked.

Mal. 3.5.

Joh. 5. 45.

Luke 9.5.

losh. 24. 27.

Deut. 4. 26.

Iam. 5. 3.

Mat. 23.3.

The argumets of our comfort are not broght from our innocency, but Gods mercy. is, that whateuer it be, God hath pardoned it. This is it that breedes vnquietnesse and perturbation in many weak consciences, they seeke within themselues that which should commend them to God, as if they could not bee saued vnlesse they were perfect; this commeth of Sathans singular subtilty, who labours to creepe in betweene vs and or warrant, as if our owne innocencie were the warrant of our saluation, and not Gods mercie, nor Christs merit. It is true, it becomes vs for our greater comfort, to nourish within our selues the tokens of Grace: but to conclude, that because they are weake, therefore wee cannot be saued, it is Sathans sophistrie, with which wee should not suffer our soules to be abused.

VERSE 34. Who shall condemne? it is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

The death, refurrection, afcention, and glorificatio of Christ, assures vs of immunity from condemnation.

The great comfort wee have of Christs resurrection.



He Apostle insists in his particular triumph against sinne, and he demaunds now, Who shall condemne? It may be, as we heard, there bee some bolde to accuse; but is there any (saith the Apostle) that hath power to condemne? none at all; and that hee proues

from the death, refurrection, exaltation and intercession of Christ: for as all these were done for vs, so do every one of them render vnto vs the sweet fruit of consolation. Of the comfort arising from Christs death, we have spoken before.

The next is his resurrection: we have comfort (sayth the Apostle) in his death, but much more comfort in his resurrection: therefore, sayth the Apostle, It is Christ who is dead, or rather, who is risen againe, for if we looke to Iesus dying, albeit in death hee shewed himselfe a powerfull Sauiour, yet in his death his glory was greatly obscured, under the

couering

couering of mortalitie, which again in his refurrection was more cleerely manifested: for he was declared mightily to be the Sonne of God by his resurrection, and hath made vs sure of the remission of our sinnes: for he had not come out of the prison of the graue, if he had not payed the vetermost farthing of our debt. If Christ (sayth the Apostle) be not risen, then are wee yet in our sinnes: thanks be to God, we may turne it to our comfort: Iesus is already risen, therefore we are not in our sinnes.

As for his exaltation, the Apostle sayth, hee sits at the right hand of God: to speake properly, the Lord who is a Spirit hath neither right hand nor left, but by these borrowed speeches, the Lord who dwelleth in light inaccessible, to whom wee cannot ascend by our selues, that wee should know him, descends vnto vs, and speakes of his vnspeakeable Maiestie vnto vs, in such manner as we are best able to conceiue it: fo that when eyes, and eares, and hands are ascribed to the Lord, we are to thinke these he hath, per effectum, non per naturam. And this may rebuke that bolde blasphemy of the Papists, who presume to paint the incomprehenfible Maiestie of God, under the similitude of an aged and worne creature, expresly contrary to Gods commandement. In that day (fayth the Lord) that I pake unto thee out of the mountain, thou heardst a voice, but sawst no Image, beware therefore thou make none : and in many places is the fame presumption condemned by the Prophets.

Where, if they excuse themselves, that they paint the Lord in such a similitude as hee appeared vnto Daniel, and no other way. I answer: first, this is false, for sometime (which is horrible to speak) they paint him in the shape of a humane body, having three heads; but albeit it were true, which they say, yet doth it not excuse them: for the Lords extraordinary facts are not to be vsed as warrants to breake his ordinary and eternall Commandements; neither doth it any more excuse them, than that deed of the Lord, whereby he caused the Israelites to take from the Egyptians their

Rom. 1. 4.

I.Cor. 15.17

Of Christs exaltation at the right hand of God.

Papists blas. phemous, who set out the maiestie of God in the similitude of a correctible man.

Deut. A. 14.

Deut. 4. 15.

Their fact not warranted by any apparition of the divine maiestie in the shape of man, They are conuinced by the Apostle of Idolatrie. Heb. 1. 11.

The fitting of Christ at Gods right hand imports his high honour and dignitie.

1. King. 2. 19

Errour of Vbiquitaries improved.

Heb.1.3. Ephes.1.20. filuer, gold, and iewels, which they neuer rendred, can excufe them that doe borrow, steale and robbe from others, but neuer restore.

But howfoeuer they excuse themselues, as long as the word of the Apostle stands true, they shal not rub off them the blot of idolatry: they turne the glory of the incorruptible God, into the similitude of a corruptible man. The Maiestie of God is eternall, the heavens waxe olde, but he remaines the fame; why then doe they paint him under the fimilitude of a worne creature, weakened by the length of dayes? The Iesuites of Rhemes conuinced of darkenesse, are ashamed of the light that shines in this place of Scripture, and passe by it without an answere, they excuse the making of the Image of Christ, and of his Saints, but speak not one word to defend the groffe idolatrie, whereby they turne the glorie of the inuifible God into the image of a corruptible man. It had been good for them they had been as dumbe in the defence of the rest of their abominations, as they are in this.

This speech therfore, to sit at the right hand of God, is a borrowed speech, the Metaphor being taken from Kings who vse to set on their right hand those whom they honor most, as Salomon did his mother Bathsheba: and so the phrase will import that high honour and dignity, whereunto Christ Iesus as man is exalted, being crowned with glory

both aboue Angels and man.

This right hand of God, wherat Christ sits, is expounded by other places of Scripture, to bee the high and heavenly place: which serveth to improve that paralogisme of the V biquitaries, who will have Christs naturall bodie to bee in every place, because the right hand of God is in every place. It is true indeede, Christ sits at the right hand of God, but so, that hee sits in the high and heavenly places. The right hand of God, that is, the power and glorie of God stretches throughout the whole world; but wee are plainly taught, that the place of the residece of Christ Iesus the

the man, is in the heavenly places, & not in earthly places, in the high places to which he is ascended, and not in the low places in which we soiourne: For the heavens must containe him, untill the day of refreshment come.

And make request also for vs.) Christ our Lord hath entred into heaven, not to enjoy for himselfe a blessed life only, but to appeare in the presence of God for vs. As the high Priest, when he entred into the most holy place, had graven in stones vpon his brest, the names of the twelve Tribes of Israel: so the Lord Iesus presents to his Father, the names of all his Elect, that by the merit of his death he

may procure mercy vnto them.

Here againe wee are taught, that Iesus Christis described to vs in holy Scripture, as our Mediator of intercession; and that there is no other, beside him, recommended vnto vs. In all the olde Testament, no prayer is made to Henoch, Moses, nor Eliah, who ended their dayes, not after the common course of men: no prayer to Abraham, albeit he was the father of the faithfull: yea, no prayer to Cherubin, nor Seraphin; though now the apostate Church of Rome have made as many advocates for vs in heave, as there are saints departed, and hath framed particular prayers vnto them, and which is more ridiculous, hath parted among them the patrocinic of sundry sorts of sicknesse and diseases.

It is true indeed, that the Saints which are departed, have not as yet all their defires fulfilled, and shall not bee perfected without vs: wherefore also it is that they long for the full gathering together of the Saints, and for the restitution of their bodies, and for the last day of iudgement; but that they know the particular troubles of Gods Children, our greatest troubles being inward tentations & wrestlings of conscience, neither knowne to man nor Angel, but only to God, who is the searcher of the hart; or that we can in faith wie them as mediators vnto God for vs, were iustly deny it. Where if they take them vnto their common refuge, that ther is but one Mediator of redeption, but many mediators

Atts 3. 21.

Christ makes request for vs in heaven,

No Mediator of intercession, but Ielus Christ.

Saints departed have their owne defires, which they craue to be fulfilled, but knowe not our necessities, 1. Tim. 2. 5.

A Mediator of intercession as he is defined by Augustine is competentto none but Chrit. Aug. con. Epif.Par.l. 2.6.3. Three manner of wayes are things known, . by sense: 2.by report of creatures: 3.by reuelation from God.

None of these wates do saints departed know our miseries.

of intercession: to this we answere, that in the same place wherein the Apostle sayth, There is one Mediator betweene God and man, the subject whereof he entreates is Prayer: so that even in Prayer he wil have vs to acknowledge no Mediatour of intercession, but Iesus Christ.

And beside this, Augustine doth so define a Mediator of intercession, that it can be competent to none but to Iesus Christ. It is commanded, saith he, that every Christian pray to God for another: Pro quo autem nullus interpellat, sed ipse pro omnibus, hic vnus verus á, Mediator est, but hee who requests for all, and for whom none requests, is the only one true Mediator.

And where againe they alledge, that the Saints of God in heauen, are not ignorant of things done upon earth, we are to know that things are known three manner of waies: First, by hearing and seeing: Secondly, by reflex, as by looking in a glasse, those things are made knowne to us which are behind our backes: and thirdly, by report. This second & third way, say they, there is no doubt but Saints that are in heauen know those things which are done upon earth: but both of these are false, for if they say, they know our estate by report of Angels, or such as are departed this life, how can that be? seeing we know that when Hanna praied in the presence of Eli, yet hee knew not her trouble: yea those who live in one family, are not privy to the tentations of others: that which they knew not in their life, how shalt thou make them to know it when they are dead?

If against hey say, that they have it by revelation from God: then I pray you consider, how the one errour of Papistrie dashes against another, for sometime in the same controversie they say, that as in earthly courts we must first communicate our petitions to those who must be our Mediators to the King: now if it bee so that they have no intelligence of our estate, but such as they receive from God, wherfore shall we pray to them to commend our cause vnto God who knows it better than they, and pitties it more

than

than they as Augustine prettily observes out of that Parable proponed by our Sauiour, wherein hee who knocked at midnight to seeke bread from his neighbour, found the whole samily asseepe, onely the Master of the house answered, opened, and gave him that which he craved. Nullus de ianitoribus respondit, quia omnes tenuerat somnus, non Angeli, non Archangeli, non Propheta, non Ministri. None of the Porters answered, because they were all asseepe, neither Angels, nor Archangels, nor Prophets, nor Servants made any answere: but, O Lord, albeit so it be, answer thou me, for at thee I knocke, thou art the Doore, Licet pueri tui dormiant, tu non dormis, qui custodis Israel, albeit thy children sleepe, yet thou that keepest Israel, sleepest not.

But leaving them, let vs pray to the Lord in whom wee beleeue: let vs vie the meditation of Christ, whom S. Iohn recommends to vs, an Aduocate with the Father, whom S. Paul cals in this place our Intercessour, and in that to Timothie, our onely one Mediator. For knowledge, His eyes are like slaming fire, and his seven eyes goe thorow the earth: for Compassion, he came into the earth to seeke vs when wee knew him not, and he gaue his life for vs, that wee might liue, he speakes perpetually to his Father for vs, by the merit of his death, and cryes to vs by himselse in his Word. Come to me allye that are weary and laden, and I will refresh you. Let the Papist say what he will, to any other than Christ, or any other before Christ, will neuer goe so long as he cries, Come vnto me.

August.de temp.

Pfal. 121.

An exhortation to content vs with Christs meditation.

Iohn 2.1.

1.Tim.2.5.

Zach.4.10.

Mat.11.28.

Ff 3

Verfe

VERSE 35. Who shall separate vs from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

His particular triuph against the crosse: no crosse can cut vs off from the loue of God.

Verse 37.

Our loue to God cannot fully, nor finally be put out by any trouble nor yet the fente of his loue to vs.

2. Cor.4. 9

But here the Apostle vnderflands the loue of God to vs, which can neuer be altered. Ee haue heard the Apostles particular triumph against sinne: now followes his particular triumph against the crosse: he glories not in this, that Christians are without a crosse, yearather

he shews it is the lot of Gods children to be exercised with all sorts of crosses: but herein he reioyces, that no crosse can separate vs from the loue of God. In this quarrell the Apostle prouokes all enemies what soeuer, corporall or spirituall, present, or to come, and against them all he takes vp the triumph in his owne name, and in the name of all the children of God: Neuerthelesse, in all these things we are more then Conquerors through him that leued vs.

By the loue of Christ we are to understand here, that loue wherwith God in Christ hath loued vs, for so he expounds it himselse, through him that loued vs. It is true also that the sense of our loue to God once shed abroad in our harts by the holy Ghost, can neuer fully nor finally be taken from vs: I say sully and finally, because of those inward tentations, wherewith Gods children are so exercised, that the sense of that loue in them is greatly diminished: but in all those spiritual desertions and oppressions Faith our comes at length, and lets vs see the face of God our mercifull Father shining toward vs in Christ; wee may be cast downe, but we cannot perish: if Peter be readie to sinke, IEs vs Christ stall succour him.

But, as I said, by the Loue of God, I vnderstand that loue which hee hath borne toward vs; from this most constant loue it comes to passe, that wee who are weake and filly creatures, cannot be ouercome, notwithstanding the multitude of mighty enemies that are against vs. If our saluation were in our owne custodie, and we stood by our owne strength,

strength, the smallest tentation would ouercome vs; our feete are ready to flide, and then our feeble hands let goe that hold of mercy which once we had gotten; but howfoeuer we loofe our hold, the Lord holds it fast for ys : wee may change, but he remaines the fame; because the Lord hath loued vs, and whom he once loueth, he loueth to the lohn 13.1. end: therfore it is that it cannot be but well with vs; he loued vs before we were, yea, before the world was made. If we fearch the beginning of Gods loue toward vs, we may runne vp in our thought to the beginning of the world, but cannot attaine to the beginning of this love, Before the mountaines were made, and thou hadst formed the world, even from enertasting to enertasting thon art our God.

Likewise, we are taught here, that the end which Sathan proposeth to himselfe in al tentations, is to separate vs from the love of God, which notwithstanding he shall never effectuate. There is a couenant knit vp betweene God and man, the band whereof is Iesus Christ: this Couenant Sathan doth what he can to dissolue it, by alluring vs to sinne, and accusing vs to God: on Gods part he cannot preuaile, on our part he assaults contirually, but in vain also, because the Lord, who hath made a couenant with vs, keeps vs also with him, fo that, though we be tempted, we cannot be ouercome. This is euident in Jobs tentations, it was neither the affliction of his body, the losse of his children, nor goods, which Sathan craued fo much as to emptie his heart of the love of God, and make him to blaspheme.

If wee remembred this, it would make vs endeuour to possesse our soules in patience in all our troubles: for so oft as those things which wee love are separate from vs, Sathans end is to separate vs from our God, whom we should loue about al things. And in very deed this is a proper mark of the children of God, that however their outward estate change, their heart is neuer changed from the loue of God; they are godly in prosperity, but more godly in adversity, the more they are troubled, the neerer they draw ynto the

Pfal. 90. 2.

The end of all Sathans tentations, is to fc. parate vs from the love of God.

If we remembred this, it would make vs ftrong in all tentations.

Ff4

Lord:

Pfal. 1.4.

Christians are subject to ma. ny crosses.

Our dwelling on earth is not the place of our rest, as the Iews thought, farre lesse the place of our glory, as Nebuchadnezzar thought.

Mica. 2. 10. 1.Cor. 7. 31. 2. Tim. 3. 4.

Gods indulgence toward vs appeares, in that hee hath not layd on vs the greatest crosses. Lord: as fire is not quenched with wind but made greater: fo the loue of God waxeth stronger in the hearts of Gods children by tribulation; whereas the wicked, not rooted in Iesus Christ, are like vnto chaffe & the dust of the earth, carryed away with euery winde; there is no pleasure so small, nor profit so vaine, which they preferre not before God.

Now before the Apostle subioynes the answere, hee maketh an enumeration of some particular crosses, and demaunds, if they will do it: thefe crosses do either concerne our bodies, our goods, our dwellings, or our mindes; for we are not to thinke here that the Apostle beats the ayre, tryumphing against such enemies as we have not. No, we have both croffes of body and of minde, which wee must prepare our felues to fuffer; for vfing all the helpes of this our mortall life, as being content for the loue of God to want them, for this is the tryal of true religion, we must not look to our houses, as Nebuchadnezzar did to his Palace of Babel, as a place of his glory, but remember that which Micah fayd to the Iewes, This is not the place of your rest: and whatfoeuer thing elfe we vie for maintenance of this mortall life, let vs fo vie them, as if we yied them not, that wee be not found, when it comes to the triall, louers of them more then louers of God. Bleffed is the man, who loues nothing otherwise but in God, Nam solus is nihil charum amittit, cui omnia chara sunt in eo qui non amittitur.

Againe, perceiue here in this enumeration, a gradation of seuen steps, by which the Apostle ascends: It is a great thing to be in trouble, but to be troubled, and in anguish also is yet greater, and for him that is in anguish to bee banished, in banishment to sustaine hunger & nakednes, and with these to bee in continual perill, and last of all to dye by the sword, euery one of these last, is greater then the former, yet all of them (saith the Apostle) are not able to separate vs from the loue of Christ. Our warning is here, that when we see vnto how many crosses Christians are subject

and

and how few of them God hath layd vpon vs, wee should acknowledge the Lords Fatherly indulgence toward vs, who regarding our weaknesse, hath hitherto dealt tenderly with vs. And againe, it should prepare vs for greater afflictions: so long as we have not resisted to the bloud, nor laid downe our lives for Iesus, wee should remember, that greater battels then any, which as yet, wee have foughten, are before vs; wherein wee must sight, if it please the Lord to enter vs into them.

Shall tribulation?) Now here commeth to the particular enumeration. The first is tribulation: the word 32125115, which the Apostle vseth, signifieth a pressing out, from the effect which it worketh in the Godly, to wit, that it presseth out and maketh manifest that grace of God, which before was latent in them: like as in the wicked it presseth out their vile and filthy corruption, which before was secret: for the afflictions of the godly and of the wicked differ in nature and in effect; the wicked in suffering, communicate th with the curse of Adam, Cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life: but the godly in their suffering communicate with the Crosse of Christ.

They differ also in effects, for the godly man being pressed by trouble, brings out the fruit of praise and thankesgiuing with patience: Sicut aromata odorem, non nisicum accenduntur expandunt: As sweet spices spread not abroad their smell, till they bee burnt or beaten; or as a graine of mustard seed, not stamped, seemes to be soft, where otherwise beeing brayed, it renders out a strong sauour: so the children of God, who otherwise seem to be weak and void of spirituals strength, when they are beaten by affliction, send out a sweete-smelling sauour of rich and manifolde graces. And therefore, I call affliction the Wine-presse of God the great Husband-man, by which hee so presses the berryes of the fruitfull trees of his owne Vine-yard, that out of their iuyce hee may gloriste himselfe, and comfort oothers.

Heb. 12. 4.

The afflictions of the godly and wicked differ in nature. For the one in fuffering communicates with the curfe of Adam, the other with the croffe of Chrift.

They differ alfoin effects:
for trouble
makes the
one to bleffe,
the other to
blafpheme.
Greg. Mor.
in Iob.lib.2.

Affliction is Gods winepreffe. The Godly are not only troubled, but oft-times straited in trouble,

I.Sam. 20.3

r.Cor. 1.9.

They are perfecuted and chased from place to place.

God most far miliar with his child en, when they are bank stied by men, others, but the wicked are like vnto a vile stinking puddle, which the more it is stirred, the worse it smelleth: for when they are troubled, they send out blasphemy, rayling, murmuring, and in their impatience some out their owne shame.

The second is Anguish. The word he vseth is sevoqueia, which properly fignifieth straitnesse of place : wherein a man is so pinched, that hee is not able to turne him. Now from the body it is translated to the minde, to expresse the straitnesse of the afflictions of the Children of God, out of which, ofc-times they themselves can see no passage: that which Danid sayd to Ionathan, As the Lord lineth, there is but one step betweene mee and death, so fareth it many a time with the children of God, but the Lord commeth in with vnlooked-for deliuerance in their most desperate distresse, which not onely relieueth them for the present, but doth confirme them for the time to come. We received (fayth the Apostle) the sentence of death in our selves, because we should not trust in our selues, but in God who raiseth the dead, who delinered vs from so great a death, and doth deliner vs, in whom wee trust that be will deliner us.

The third is Persecution. The word Dayua, signifyeth that sort of affliction, by which the children of God are persecuted and chased from one place to another: the world hath neuer thought them worthy of a roome among them, and therfore have they been forced to live in caues, and dennes, and wildernesses: but our comfort is, that the Lord hath alwaies shewed himselfe most familiar with his Children, when the world hath bin most hard vnto them. Iacob is banished from his fathers house by the cruelty of Esau, and his heavenly Father received him into his house, comforting him by such a familiar revelation of his presence, as hee never had felt before, so long as hee dwelt at home: and Iohn being banished by Domitian into Pathmos, found also the Lord revealing himselfe vnto him more familiarly than he had done before. What part of the world

is there, wherein Tyrants can banish the children of God from accesse to their Comforter? they know that in their owne house they are strangers, as Abraham was in Canaan, the land of his inheritance, and therefore can bee the better content, as strangers, to liue in any other part of the world. Basil being threatned by Modestus the Deputic of the Emperour, with banishment, Nihil (inquit) horum qua dixisti timeo, I feare none of these things whereof thou hast spoken, Nihil possiblens ab exily meta liber sum, vnum hominum cognoscens esse patriam Paradisum, Omnem autem terram commune aspicimus natura exilium, Omnem autem terram commune aspicimus natura exilium, Possessing nothing, I am free from the seare of banishment, knowing that Paradise is the onely countrey of men, and the whole earth is a common place of banishment to vs all.

The fourth is famine, which of it own nature is one of the plagues of God, but leffe then his other ordinary plagues of the fword & pestilence: therfore the Lord who best knows the waight of his owne rods, accounts three daies of pestilence, three months of the sword, and three yeeres of famine equivalent. Many wayes hath the Lord, by which he bringeth famine vpon a people: for fometime hee maketh the heaven above as braffe, and the earth beneath as iron; fo that albeit men labour and fow, yet they receive no encrease: sometime againe he giues in due season the first and latter raine, so that the earth renders abundance, but the Lord by blasting windes, or by the Caterpiller, Cankerworm, and Graffe-hopper doth confume them, who come out as exacters and officers sent from GOD to poind men in their goods, because with them they would not honour the Lord: which I marke by the way, that those vnnaturall men, who do what they can to encrease famine in the land, may know they are but Caterpillers, scourges, and rods of the wrath of God: or as Basil calleth them, Merca. tores bumanarum calamitatum, making their private gaine a common calamitie, and vling that as abenefit to themfelues, which God hath threatned as a plague to the people affuredly.

Nazian.de vita Bafil.

Famine is one of Gods ordinary plagues, and with it alfo the godly are tryed.

Leuit. 26.19

Den. 11.14.

Miserable are they whose gaine is to encrease Famine, they are Caterpillers in the Land.

Basil. ser. 1.
in Anar.

The Lord, who changed the Serpent into a flourishing rod hath changed cursed famine into a blesled crosse to his children.

Mat. 4.3.

Pro.30.8.

How the Lord prouides in famine for his children. assuredly, vnlesse they repent, the Lord shall cast them at length into the fire, as the rods of his wrath.

But we are to know, that famine (which in it owne nature is a curse and plague of God) to the godly is changed: the Lord, who made the bitter waters of Marah sweet, and turned a biting Serpent into a flourishing rod, hath changed the nature of all those euils, which sinne hath brought ypon vs, now they work for our good, and are become like Waspes wanting stings, profitable to waken vs and exercife our faith, but not able to separate vs from the loue of God. Among those, Famine is a great tentation, Nature being impatient of the want of necessaries; and therefore. Sathan, who picks out the time and place of tentations, as may be most for his vantage, tempted our bleffed Sauiour when he began to waxe hungry. It is a rare grace in want to prayle the Lord, and trust in his Fatherly prouidence. Salomon neuer felt it, yet he knew it was a rare tentation, therefore he prayed that the Lord would neither give him pouerty nor riches, least the one make him full, and cause him to deny God, and the other should cause him to steale, and take the name of God in vaine: yet no extreamity of this tentation can separate them from the love of God; for either in their greatest necessities the Lord maruailously prouides for them, or else strengthens them with patience and inward comfort to sustaine it.

For sometime the earth hath been as Iron, but the heauens must minister sood to Gods people; as in that barren wildernesse wherein Israel soiourned, the earth yeelded no fruit, but the heauens rained downe Manna and Quailes: and sometimes the heauens haue beene as brasse, yet in the earth hath the Lord prouided nourishment, as hee did by the Rauens & the Widow of Sarepta for Eliah: and if otherwise it please the Lord, by samine, to inslict death vpon his children, then he strengthens their spirits with the bread of life, and comforts their hearts with hid Manna, so that they can say to Worldlings, as our Sauiour said to his Disciples, I have bread to eate that ye know not of: and so no famine can

separate them from the love of God.

Nakednesse.) This is also a great tentation, partly for the shame, and partly for the decay of naturall life, which sollowes it. Before the Iewes crucified Christ, they stripped him naked of his garments. Basil makes mention of forty Martyrs, who beeing stripped naked, were put forth in the night to bee pinched with cold, and afterward burnt with fire in the day. Of these it is euident, that nakednes is one of those tentations wherby Sathan seeks to trouble our Faith and patience: but he who hath put on the Lord Iesus for a garment, neither shame nor losse of naturall life, procured by nakednesse, can separate him from the loue of God.

Where we may perceive how different the dispositions of the Christian and the worldling are. The men of this world esteeme nakednesse their shame, and place a great part of their glory in gorgeous garments; and no maruell, Quia de proprio non habent decorem, necesse est vt aliunde mendicent: for having no glory of their own, they must borrow glory from others. From the Beafts of the earth they borrow skins and wooll: from the Fowles of heaven they borrow feathers: from the Wormes they borrow filke: from the Earth filuer and gold: from the Waters pearles: and of these dooth man make up his begged glory, whose glory in the beginning was to be clad in the image of God : but what is it? Decor qui cum veste induitur, vt cum vestis deponitur, vestis est non vestiti: that beautie which is put on and put off with the garment, is not the beautie of the person, but of the garment.

Yet are these but licita quodammodo insania, if they bee compared with the madnesse of others, who alter by artifice the shape and colour of the countenance which Go p hath given them. Manus Deo inserunt, cum illud quod formanit resormare conantur: for they put hands as it were into God, while they strive to presorme that which God hath formed. Nescientes quia opus Dei est omne quod nascitur diaboli

Iohn 4. 32.

Chrittians tryed also with Nakednesse.

The begged glory of world lings is in their apparell.

Ber. in Cant. serm. 41.

Ber. ad Soph. Virg.epi. 113

Vnder pretece of hiding their nakednes, they shewe forth their nakednes. Cypri. trac. 2. de habi. virg.

quod

Cyr, catac. 4.

Nazian sent.

Heb. 11. 37. Act. 12. 21.

Crosses should not be assum'd by our selves, but patiently borne when God layes them on.

False Prophets weare rough garments to deceive, so they did of old, and so they do still.

quod mutatur. I know they excuse their fact with the courrings of comelinesse and necessitie, but pratextu tegenda turpitudinis in maiorem turpitudinem incidunt : for, Worldlings are neuer so naked, as when they are best apparelled. As for men truely godly, they will thinke shame of wickednesse, but not of nakednesse: Improbum vocarite pudeat, non pauperem aut ignobilem : blinde Egyptians may account sheepekeepers abomination, but true Israelites will thinke shame to bee profane, but no man to be poore: those godly ones in the wildernesse clad with sheepes skins and goats skins, were more honourable in the eyes of God, than Herod in his royall robe of shining filuer, glancing the more brightly by the shining of the Sun vponit, if wee will credit lofe. phus. But what of all this? our vnwillingnesse to want superfluity of apparell, argues that wee are euill prepared to endure nakednesse for Christs fake.

Againe, we learne here, that feeing nakednesse is one of those crosses whereby the Lord tries the faith and patience of his children, and that then it is time for ys to endure a crosse, when God layes it vpon vs, it cannot bee good religion to impone it to our selues, where God layes it not vpon vs. It is a hard thing to keepe mediocrity, not to be eyther too remisse in religion, or too superstitious. Wil-wor-Thip, what ever shew of godlines it hath in the eies of men, is but abominable idolatry in the eyes of God; and we are not to place true religió in those things which he hath not required: the falle Prophets ware a rough garment, but it was to deceive : the Priests of Baal spared not to launce their owne flesh, but it is rejected of God as blinde zeale: to walk bare-footed, or weare a garment of haire without linnen or wooll next the skinne: to carry on our head a Franciscanes hood, and at last to bee buried in it: If these things have in them such holinesse as they pretend, is it not a maruell their holy Father the Pope is not careful to make himselfe more holy, by changing his triple Crowne with a Franciscans hood? or that his Cardinals are so incosiderate,

as to purchase by so excessive prices a Cardinals hat, the haire garment being better cheape, and much more meritorious of eternall life?

Perils.) The life of a Christian is ful of perils, every place ynto him is a palastra: in the fea, in the land, in the City, in the wildernesse, go where he will, he shall encounter with perils. These are so many probations of our Faith and Patience, of Gods truth and providence. Our preservation depends on our protector, eue the Watch-man of Ifrael who neither flumbers nor sleepes. As a Father hath compassion on his Children, so hath the Lord on them who feare him: and we know that a naturall Father doth neuer look more pittifully youn his Child than when he fees him in greateft danger, and shall we expect leffe kindnesse from our heauenly Father? The men of this world, when they fend out their servants in commission, goe not with them themselues, knowe not their danger, and are not able to preserve them, but the Lord our God whe he fends out his feruants, fore-fees the perill, and goes with them to preferue them: Feare not, for when thou passest thorow the water, I will bee with thee, and thorow the flouds, that they doe not overflow thee. The more perils wee fall into, the more experience have we of Gods louing preserving vs; for the which we may say, Perils may wel make vs grow in the sense of the love of God, but cannot separate vs from him.

Sword.) This is the last, and by it the Apostle expresses any kinde of violent death; for vnto these also the servants of God and his best beloued Children have beene subject ever from the beginning. The Apostle glories that no kind of death can separate vs from Christ; yea, as he saith in another place, it conjoynes vs more neerely vnto him: as Nebuchadnezzars sire loosed the bonds of the three children, but hurt not their bodies: so death inslicted by man may loose our bodily bonds, but cannot hurt our soules. Non sunt timenda spiritui qua sunt in carne, qua extra nos est quasi vestimentum: Let not our spirit seare those things which are

The Christian in enery place subject to perils.

2. Cor. 11. 16.

Comfort for the Christian in all peruls.

Esay 43.2.

The Christian subiectalsoto violent death.

Dan.3.25.

done

done in the flesh, which is as a garment without vs. Thus we see how no kinde of crosse can separate vs from the love of God.

VERSE 36. As it is written, For thy sake are we killed all the day long, wee are counted as sheepe for the slaugh-

That the Chri. Stian is Subica to thefe croffes he proues by a testimonie of holy Scripture.

HE nature of man doth greatly abhorre the crosse, and therefore the Apostle here, is the more abundant in furnishing vs with comforts against it, glorying in this, that no crosse can separate vs from Christ; a comfort excee-

ding great indeed: for feeing we know that the Lords loue toward vs is inchangeable, having his fauor which is better than life, what other losse should we regard or make mone for? Now because he hath made an enumeration of fundry forts of crosses, he proues here by a testimonie of Scripture, that it is the lot of Gods children to be subject vnto them: for seeing they are not exempted from the greatest, which is to bee flaine by the fword, why shall wee promise to our selves any immunity from the smallest?

Worthippers of God, howfoeuer difioyned in time or place yet are of one communi.

Pfal. 44. 22.

The testimony is taken out of the 44. Psalme, wherein the Church of God, being heavily afflicted, as some think, vnder Antiochus, complaining to God of her heauy trouble, that albeit they had not fallen away fro the pure worship of his name, nor lifted vp their hands to a strange God, yet they were counted as sheep for the slaughter: and this testimony the Apostle applyes to the estate of the Church in his time: wherein the Apostle wil teach vs, that howfoeuer the true worshippers of GOD live in sundry times and ages, yet they are of one communion maintaining all one cause: therefore the Apostle vseth that which is spoken of the afflicted Church of the Iewes, as competent to afflicted Christians.

As it is written.) Albeit the Apostles had their immediate calling from God, and spake & wrote nothing of priuate motion, but by divine inspiratio, yet is it their custom to confirme their doctrine by testimonies of the Prophets. This harmony among the Writers of holy Scripture is no finall confirmation of our Faith, that they who neuer faw one another in the face, yet all together agree to breath out one truth. As the Cherubins stretch their wings one to another, so the Prophets and Apostles reach their testimonies one to another, and as the Mariners in Peters ship hauing a greater draught than they were able to hale in, beck ned to their companions to help them: so doe the Apostles wall on the Prophets, and require their helpe for confirmation of the truth of God, that the more may be converted by them. And their fact stands for a rule, to teach vs that what euer calling men pretend, they should confirme their doctrine by that which is written:a necessary ground tobe holden in these dayes, wherein the name of the Church is abused to impugne the truth of the Church. The Apostles after the example of their Master, confirmed their doctrine by Scripture. S. Paul was content that the Bergans should try his doctrine by the Scripture: what pertnesse then is it, that the Doctors of the Romish Church challege to themfelues this fingular exemption, as not to be judged by the word, as though they themselves & not that which is written should be the warrant of their doctrine, and all men were bound to beleeue them fide implicita.

Againe, we are to marke here, how that one place of holy Scripture doth interpret and confirme another. Moses laies a ground to the Prophets, the Prophets expound them and deliuer them clearer to the Apostles, the Apostles build upon them a plaine and perfect doctrine, for the edification of Christs mysticall body. The two Testaments are as the two lips of the mouth of God, by which hee hath breathed our to vs his mind concerning his worship & our saluation. And it is to be marked, that out of these bookes

A pleafant harmonie among the writers of holy Scripture.

Ezech.I.II.

Luke 5. 7.

Euery Ecclesiastique teacher is bound to confirme his doctrine by Scripture.

Acts 17. 11.

No Booke be.
tweene Malachie and Matthe w to be re.
ceiucd for Canonicall Scrip
ture.

Mal. 3. 1.

Three things observed in this testimony.

The causes for which GOD sends affliction should be marked.

Afflictions laid on for fin past, are medicinall restoratives.

Pfal.81.12. Hof. 2.6. which the Primitiue Church of olde, and the reformed Church now, hath esteemed Apocrypha, neyther Iesus our Lord, nor any of his Apostles haue brought out any testimonie for confirmation of doctrine, and therefore those Bookes interiected betweene Malachie and Matthew are to be rejected as an vincouth breath. Malachie endeth the olde Testament, with a promise of the comming of the Angell: even the new Eliah, who should goe before the face of our Lord to prepare his way, Iohn the Baptist; and Matthew beginneth the new Testament with a narration of the accomplishment of that Prophesie; but betweene these two the holy Ghost employed no Penne-man of the holy Oracles.

For thy sake.) In the testimony wee have three things: first, the greatnesse of the affliction of a Christian when he saith, We are slaine, subject not onely to smaller crosses, but to the greatest secondly, the continuance of their affliction, All the day long, that is, not in one age, but in all ages of the world it hath been our lot: thirdly, the cause of their suffering for thy sake,

It is necessary for our comfort, that we marke the fountaine, and from whence affliction proceedes to the godly, for the ignorance thereof makes many to erre, with the friends of Iob, and judge wrong of the godly, as if they were stricken alway for their finnes, when indeede they are not: we are therefore to know that sometime affliction comes to the godly for sinne past, sometime for sinne to come; sometime neither for sinne past, nor sinne to come, but that the works of God may be made manifest.

The first way afflictions to them whom the Lord loueth are medicinall restoratives, by which they are wakened to recover their health by repentance for those sins, through which they have becom spiritually diseased: for howsoever the Lord gives loose reines to the children of wrath, & delivers them vp to their own hearts desire, yet will he hedge in with thornes the wayes of those whem hee purposeth to

fauc.

faue, & wil waken them by some sharpe rod or other, when he feeth them fleeping in fecurity: fo taught he Miriam by Leprofie to leaue her murmuring; fo wakened he Ionas out of his sleepe by casting him into the sea; hee cured Zachary of infidelity by striking him with dumbnesse: he deliucred Saul from his euill course by blind nesse: blessed is the man whom the Lord this way correcteth.

Sometime againe, the Lord fends affliction, as preferuatiues to his children to keepe them from finne, whereunto he seeth of their weakenesse they are ready to fall, if they be not preuented : and so he sent an Angell of Sathan to buffet Saul, not for any finne hee had done, but for a finne that he might doe, left hee should have beene exalted out

of measure.

And sometime the Lord layeth on affliction, neither to correct sinnes past, nor to preuent sinnes to come, but that the works of God may be made manifest, which our Sauiour plainely teacheth vs, when being demaunded concerning him that was borne blinde, whether it was for his owne finnes, or the finnes of the Parents: answered it was for neither of them, but that the works of God might be made manifest in him. And these workes of God manifested by affliction are of two forts, for not onely his maruailous power and constant truth in preserving and delivering his owne Church in all troubles against the power, falshood, and malice of the world, are manifested that all men may fee, it is not by the arme of man, but by the power of God, that his Church is continued vpon earth: but likewise these manifold graces of God, wrought secretly by his holy Spirit in the hearts of his Children, are made manifest to the world; fuch is their constant faith, their inuincible love toward God, their patience in the hardest fort of crosses. And vnto these kinds of afflictions doe wee referre that which here is spoken.

These afflictions, which are for Gods sake, require these two things, comprised by the Apostle in these words, Faith

Afflictions laid on to preuent fin to come, are wholefome prelerfatiues.

1. Cor. 12. 7.

But enery af. fliction is not laid on the godly for fin.

Iohn 9. 3.

Gg 2 and

17m.1.19 Two things required in those afflicii. ons which are fuffered for Gods fake.

1. Pet. 4. 15. Cyprian. de duplici mart.

That Gods Martyrs may be knowne from Sathans Martyrs.

Aug.l. I. con. Parmen. Epi. сар.8.09.

It is common to all Christians to fuff :r with Christ, not to fuffer for him.

and a good conscience, that is, a good Religion and a good conversation: though thy life be so good, that it be vnreproueable in the eyes of man, yet if thou bee not found in the faith, thy fuffering is not fuffering for Gods cause; and albeit the Religion thou professest be good, if thy conuerfation be euill, though thou wouldest give thy body to be burnt for Religion, yet shall not thy suffering be suffering for Christs cause: Let none of you suffer as emill doers, but if any man suffers as a Christian, let him not be ashamed. Non supplicium facit martyrem, sed causa: It is not the crosse makes the Martyr, but the cause.

There hath beene no Herefie so groffe, but some men haue beene bold to dye for it: which is not Christian fortitude, but miserable hardnesse of heart. As the Lord Tefus hath his Apostles and Martyrs, so Sathan hath his false Apostles and Martyrs. Martyres Satanica virtutis: and therefore wee will conclude with Augustine, Non est ex passione certa Iustitia, it is not suffering that makes sure a cause to be righteous: Sed ex Institia gloriosa passio, but it is righteousnesse which makes suffering glorious.

For thy (ake.) It is common to all the godly to fuffer with Christ, as ye heard before: but to suffer for Christ, is not a honour communicated to them all; the rarer that it is, the more heartily should wee welcome it when God sends it. The Apostle rejoyced in the bonds wherewith hee was bound for Christs cause: the golden chaines of earthly Ambassadours are nothing so honourable as chaines of Iron which are worne for Christs cause. The Emperour Constantine honored all the Fathers of the Councell of Nice. but made most of those who had suffered for the cause of Christ; as in particular, hee kissed the hole of Paphnutius eye, which had been put out in time of trouble for Christs fake, yet did hee reuerence it as the most honourable and precious part of his body:no face so beautiful as that which is deformed; no man forich as he who hath fustained spo-Heb. 10. 34. liation of his goods, if it be for Christs sake; neither is any

death so glorious, as that which is sustained for his cause: Sienim beati qui moriuntur in Domino, multo magis qui pro Domino, for if they be blessed which dye in the Lord, much more blessed are they who dye for the Lord.

But now because no Christian is persecuted without some cause alleadged against him by his persecuters, & that alfo in every trouble his owne conscience saith, that he hath most justly deserved it; how can he have this comfort that he fuffers for Christs fake? The first is easily answered, if we put a difference betweene the pretended, and the true cause for which the wicked doe persecute vs. If Haman beare malice to Mordecay, for his fake hee will forge a crime against all the people of the Iewes: If Amazia can couer his hatred against Amos, by pretending that Amos hath conspired against the King : If the Princes of Darius' enuic Daniels preferment, they can delate him as a rebell to the Kings proclamation: If leremy exhort the lewes to go out to the King of Babel, hee shall be accused as a confederate with the Chaldeans, It is a common stratagem of Sathans, to staine the glory of Gods Children in their sufferings, with false pretended crimes; Ut qui conscientia sua luce clarescunt, falsis rumoribus sordidentur, that they who are cleared by the light of their owne conscience, may be defiled with false reports. Sed bene sibi conscius non debet falsis moneri,nec putare plus esse ponderis in alieno conuitio, quam in suo testimonio, but he who hath a good conscience, ought not to be moued with false things, nor to think there is more waight in any other mans traducing, then is his owne testimonie. Our comfort doth stand fure, if wee can say with Danid: They hate mee without a cause. And againe, They are gathered together against mee, not for mine offence, not for my sin, O Lord.

As for the other, the accusation of our Conscience in trouble, charging vs with sins which no man can lay to our charge, if we will distinguish betweene the quarrell which conscience hath against vs, and that wherewith the wicked How cau'es talfly pretended by thewicked, take not from the Chriftian this comfort, that hee fuffers for Gods fake.

Pfal. 96. 4.
Pfal. 59. 3.
In suffering,
we must dittinguish between
that which
men, and that
which our
owne conscience layes to
our charge.

doc

Death cannot hurt the man of God.

Mat. 10.28.

Aug. de ciuit. Dei,lib.

13.cap.8.

Agodly man not troubled in his owne person, is par-

Rom. 12. 15. Heb. 13. 3.

taker of Christ

by fyinpathie.

Amos 6.6.

All true Christians are martyrs in affection.

Cypr. de disp.

Martyr.

How their ready will is accepted as a deed, is declared in the example of Aquila & Prificilla.

doe charge vs, it shall be manifest that the cause of our persecution, is our disagreement with them in an euill course, and not any sinne committed by vs against God, and so shall our comfort still remaine that wee are sufferers for Christs sake.

Wee are killed.) How farre forth this killing extends, our Sauiour doth teach vs, when he fayes, they are able to kill the bodie and doe no more. Qui pro Christo moriuntur, aliquid mortis accipiunt, ne tota contingat: they may cast downe this earthly tabernacle, but cannot hurt the man of God.

But heere it is enquired, feeing these godly ones were aliue when they sent up this complaint unto God, how is it sayd, they were slaine? To this I answere, that two manner of waies are the godly partakers of Christs afflictions, euen when they are not troubled in their owne persons: first, by sympathic with others that are troubled: for as the head of the mysticall body accounts himselfe persecuted, when his members are persecuted: so among the lively members thereof, the griefe and trouble of one, is the griefand trouble of the rest. If wee mourne with them that mourne, and remember them who are in bonds, as if we were in bonds with them, we are partakers of their sufferings: but now the want of this compassion in many, who resting in their inory beds, forrowe not for losephs affliction, proues them to be but dead and rotten members.

Secondly, wee communicate with the affliction of our brethren, when in our affection we are ready to suffer with them, if so it would please the Lord to imploy vs: as they are Martyrs in action, so wil the Lord accept the others as Martyrs in affection: Deus enim non astimat quenquam ex e-uentu rerum, sed ex affectu: for God esteemes not one by the euent of things, but by their affection: Non fraudabitur Martyriy gloria per quem non stetit quo minus Martyrium peregerit: hee shall not be defrauded of the glory of martyrdome, in whose default it was not that he accopished his Martyrdom: therefore Aquila & Priscilla are commended,

that

Rom. 16.4.

that for the Apostles life they had layd downe their owne neckes; their good-will being reckoned into them for a deede. But as Iacob hazarded some of his family in the hands of Esan before others: so the Lord sends out some of his servants to trouble before others: for the Lord is not so prodigall of the lives of his children, that at one time hee will havock them all in the hands of the wicked: though he send some out to the triall, he will reserve others to bee as it were the seede of the Gospell.

All the day long.) If wee apply this testimonie to the whole Church, then this day shall be the whole course of time from the beginning to the end thereof. Early in the morning Cain began to persecute his brother, & euer since, bloudy persecuters in all ages have followed this way, but among them all, the persecuters of this last age, which is the euening, are most miserable: for all the bloudshed since the dayes of Abel shall light upon them. As in a good course, his praise is greatest who is formost, so in an euill course, his indgement shall bee the greatest, who comes hindmost, because hee subscribes to the wickednesse of all those who have gone before him.

But if otherwise we apply this testimonie to every Christian, then this day must bee called the whole time of our life, from our birth to our dearh, warning vs, that in no age of our life we should promise to our selues immunitie from affliction: yet our comfort is, that the time of our trouble is here called a day; and in the Revelation, the houre of tentation, because it is but short. That rebuke which our Sauiour gaue his disciples when they were sleeping in thee garden, Couldye not watch with mee one houre? may ferue as a checke vnto vs when we faint in tentation; Could ye not fuffer with me one hour? Again, seeing our trouble is short, let vs not in it limit the Holy one of Israel, to prescribe to the Lord the time of our deliuerance. O how may wee be ashamed of our impatience in trouble, when wee looke to Noah, who entring into the Arke at the Lords commandement.

Persecuters in this last age are most misera-

ble.

The whole time of our life is but a day of suffering.

Reuel. 3. 10. Or an houre of tentation.

Mat. 26.40.

With what patiece we shold endure in suffering, referring the time of our deliuerance to the Lord. Mat. 2. 13.

Worldlings e. fleeme Christi ans but vile persons, and what comfort wee haue against their contempt.

Mat . 26.15.

1. Cor. 4.13.

In what re, spects wicked men account the godly as sheepe.

ment, after hec had tarryed a whole yeere in it, yet fought not to come out til the Lord commanded him. And Isfeph; the nourishing Father of our Lord Issus, when the Angell commanded him to go to Ægypt, & sayd further to him, Tarry there till I tell thee; though Isfeph knew not when hee should come out of Ægypt the place of banishment, yet referring the time to the Lord, he yeelded himselfe obedient to the holy commandement. The Lord worke in vethe like obedience of Faith.

And are counted.) This is added by way of amplification; we are not only flaine, but flaine as if we were flaues nothing worth. Wicked men account the godly little worth, and therefore doe handle them in a vile manner: but shall wee for that be discouraged? No, the Prince of our faluation was esteemed among men no more worth then thirty pieces of silver, and that for our sake: shall we then thinke euill, for his sake, to be counted lesse then the dung or clay whereupon we tread? The Lord give vs true humility, that we may be content to be despised of men, that we may be approved of our God; hee onely hath the ballance in his hands; what ever waight worldlings have in the eyes of men, when the Lord begins to weigh them as he did Baltasar, no honour, no riches, no kingdome, shall help them to hold our waight.

As sheepe for the stangther.) Wicked men account the godly-slaughter sheepe, because they think nothing is lost, when they are taken out of the way; yea, also they reape a benefit thereby. A proofe wherof we may see in the Primitiue Church: for when Famine, Pestilence, and such like calamities were inslicted by GOD vpon the Empire for the contempt of his Gospell, the cause thereof was still imputed by men to the Christians, & therfore they were persecuted to death, with no lesse opinion, the that the putting them out of the way, was to put the plagues of God from the whole Empire; yet did they not this way remedy the wrath due to their sins, but procured thereby eyther doa.

ble

ble stripes to themselves, or then were handled in the pati-

ence of God like vnto Oxen fed for the flaughter.

And here it shall not be unprofitable to oppone the judgment of the Lord concerning his Children, to the judgement of men; The Lord alio compares his little ones to sheep, but vpon plaine contrary respects to those which the world hath: first, for their innocency & simplicity, they are not like other beafts, that have either teeth in their head, pawes in their feet, or poylon in their bowels, to powre out when they are offended: secondly, for their patience, wheras other beafts being beaten, vtter vnruly & rowting voyces, they are dumbe before the shearers, yea, & being iniured, they are farre from revenge. The sheepe of Christ (faith (yprian) have not the bloody teeth of Wolues : crucky is an argument of bastard religion: and thirdly, for their vtilitie, for they do not onely give their milke, but their wooll and skin to the vie of man: teaching vs how profitable wee should be to our brethren; but alas, the great number of them, who being void of innocency, wife to do euill, void of patience, not acquainted with the yoke, void of charity, being like that barren tree, which had no fruit to give to Christ in his hunger; euidently declares, how that many in this age, howfoeuer esteemed among men, yet are not accounted of God the sheepe of Christ.

VERSE. 37. Neuerthelesse, in all these things wee are more then conquerours, through him that loued vs.



Ere the Apostle doth now subjoyne a negatiue answere to his former interrogations, with an amplification: these things whereof I haue spoken, are so farre from being able to separate vs from the loue of God, that by the contrary, in them all we

are more then conquerors, that is, victors out of all doubt.

How God also compares his children to sheepe, but in farre contrary respects.

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The Christian compared to arock in the sea,

In death Chriftians are conquerours.

A Christian is not a single man, standing by himself, but a manincorporate in Christ. In all these things.) Then yee may perceive, that vnto all those crosses enumerated before, the Christian man is subiect: he is not unproperly compared to a rocke in the Sea, which being beaten on every side with waves raised by the winde, yet stands unmoveable, unbroken it selfe, breakes them that assault it.

Againe, ye see that the Apostle, who speaking of the e-state of Christians vpon earth, sayd before, we are staine all the day long, sayth now, we are more then Conquerors: strange it is, that he who is stain, should be a Conqueror; but so it is, the Christian battaile euery way is maruailous, partly because it is foughten within and against himselfe, and partly because then hee is a Conqueror, when hee seemes to bee vanquished, being the member of that head who obtained greatest victory, when he suffered most shamefull death.

Through him that loued vs.) The Apostle doth so give comfort to the Christian, that hee reserves the glory vnto the Lord, the strength whereby wee prevaile, is from him that loued vs not for our selves. It is very comfortable to consider, that a Christian is not a man standing or living by himselfe, he hath his being in Christ; as long as there is life in him we cannot dye: it is true that sometime being deserted and left to our selves, we fall away for a time: we may see in Peter, who at the voyce of a Damsell denyed the Lord Iesus; and this is to teach vs that the praise of our standing, persevering, and overcomming, pertains to the Lord.

Verfe

VERSE 38. For I am persmaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor any other creature, oc.



He Apostle continuing in his triumph, mouts to an higher fort of enemies, and he also pro-I claimes defiance to them, affirming that neither death, nor life, nor Angels, nor things present, nor things to come, nor any other creature what so-

ener, if any other be, are able to separate us fro the lone of God. Of the which we have first to learne, that a Christian man in this life may be perswaded of his saluation, neither is it to be accounted prefumption, for as much as in fo doing, he leanes not vpon himselfe, but vpon the word and promise of God, which the Lord hath confirmed by an oath, that he may make fure to the heyres of promise the stabilitie of Papists. Where, if the adversary obiect, that the his counfell. word of the Lord out of all doubt is true, & that they who beleeue and repent, shall be faued, but euery one who faith hee beleeues, doth not beleeue, and so cannot be perswaded of his saluation? To this I answere, that he who repents vnfainedly and beleeues, knowes as certainly that he hath repentance and faith, as he who hath in his hand a iewell, knoweth that he hath it; and therefore may conclude with himselfe, that the promises of saluation, made to the penitent beleeuers, belong vnto him: for albeit it be true, there bee many in the Church like vnto those fiue foolish Virgins, who suppose they have that which they shall not be found to haue in the end, yet is there no reason to conclude, that because some are deceived, all are deceived; because some thinke they have faith and have it not, therefore none can be fure that they have faith.

Out of all doubt, where the Lord Iefus dwelleth by his Spirit, hee makes himselfe knowne to them in whom hee

A Christian may be affured of his faluation in this life, contrary to the doctrine of

dwel-

This is proued from the nature of the holy spirit whom the Christian hath received.

Rom. 8. 16. 2. Cor. 1. 22.

Comfort for the godly, when they cannot finde this affurance.

Mar. 9.24.

A good religion may have doubting, but it is an euill re ligion which leaves men in doubt.

Seff. 6.cant.

dwelleth, according to that, Know you not, that Christ is in you, except ye be reprobates? and these names given to the holy Spirit of Adoption, doth also confirme the same truth: for he is called the Seale, the Witnesse, & earnest penny of God, which names hee receives from his effects and operations, which he works in them to whom he is given: either therefore must the adversary say, that there are none to whom the Spirit is given, or they must grant, that they to whom he is given are sure: the first they will not affirme, the second they cannot with reason deny: for what is this to say that a man hath the Seale, the Witnesse, & the Earness of God given to confirme the promise of God, and yet all these doe not make him who hath them, sure of salvation?

But here, lest that which I have sayd, discourage them who are of weake consciences, let them know, that this assurance of saluation doth not alway continue with the christian in a like measure: for here we doe so believe, that we want not our own vinbeliese; & albeit our faith when it is in the full strength ouercomes all doubting, yet is it oftentimes so weak, that it is againe disquieted with doubting, for which if we pray instantly with the Father of that child Lord, I believe, but helpe my unbeleese, we may be sure at length Faith shall ouercome; and thus farre teach we concerning the assurance which the Christian man hath of his saluation.

But as for that Religion which teacheth doubtings, and pronounceth them accursed who hold that a man may bee assured of saluation, we accurse it as a doctrine enemie to Faith and Saluation; such as is the doctrine of the counsell of Trent, Si quis dixerit hominem renatum teneri ex side ad credendum, se certo esse ex numero predestinatorum, anathema sit. It is strange to see, that where they teach a man is able to sulfill the whole law of God, and by his works to merit eternall life, they accurse him, if he say hee is sure to bee saued: so directly doth one point of their false doctrine impugne another. But indeede it is no meruaile, if their Reli-

Religion can yeeld no comfort nor certainty of faluation to the weary conscience, because they draw men from off the foundation of Iesus Christ, in whom only it is promised that we shall finde rest to our foules, and would make vs to leane vpon rotten foundations, fuch as the merit of Masses, the vertue of our works and humane fatisfaction, and because all these cannot yet satisfie the doubting consciences of men, they suspend them with a vaine hope of greater comfort which they shal find in their forged and comfortleffe Purgatory: thus do they hold the poore people comfortleffe both in life and in death. But as for vs, we will abide on the rocke, renouncing all purgation, but the purgation of his blood; wee will content our felues with Iefus Christ, in whom the Father is well pleased, that in him we may finde rest to our foules, which neither in our selues, nor in any other creature shall wee euer bee able to finde. Let them call it presumption, Non arrogantia est, sed sides pradicare quod acceperis, non superbia est, sed denotio, it is not presumption, but Faith: or otherwise, if wee say vnto him who hath begotten vs by the lauer of regeneration, Pater, bona prasumptio est, Father, this (layd Augustine) is a good presumption. And to the same effect said Bernard, Propter hoc data sunt signa quadam manifesta salutis, vt indubitabile sit eum esse de numero Electorum, in quo ea signa permanserint, This is the truth of God, agreeable to Scripture and auncient Fathers which wee doe affirme, however they doe accurfe it.

That neither life.) By life we are to ynderstand the pleafures of this life, strong tentations indeed: for in the hearts of many they preuaile against the loue of God: that we may learne to despise them, and to count with the Apostle, all things to be dung in regard of Iesus, let vs looke vnto those two things which discouer vnto vs the vanitie of worldly pleasures: first, they are most loathsome to them who have them in greatest abundance, & are most admired of those who have them not. A proofe of this we have in Salomon, Mat. 11.29.

Why Papistrie cannot make a man sure of sal: uation.

It is not pre, fumption, but faith to shew what we have received.

Ang. Ser. 28.

Bernard in Septuag.

Vanitie of worldly pleafures discouered.

The abundance of them makes them loathsome.

who

Eccle. 2. 10.

If they be continual, they become painfull,

Remembrance of death profitable to keepe ys vncorrupted with the plea. fures of this life. who wanted nothing delectable under the Sunne, yet by the very vse of them, he found the vanity of them, and was moued to abhorre them. It is farre otherwise with heauenly pleasures, the more wee taste of them, the more wee esteeme them, hungring still for more, we cannot be satisfied with that which we have gotten already.

Secondly, worldly pleasures are of this nature, that if they be continued without intermission, they turne into paines, therefore is it that those same things which now we choose for recreation, incontinently they become wearisome vnto vs, and we cast them away, so that it is not so much by themselves, as by the change of them that we are delighted, Sola vicissidadine recreamur: being weary of walking, we refresh our selves with sitting; againe, being weary of sitting, we rise to refresh our selves with walking: and so fareth it with al the recreations of this life, being continual they become wearisome. So oft therefore as Sathan by worldly pleasures would steale away our hearts from the love of God, let vs consider how vaine and small a pleasure it is which he would give vs, in respect of that vnspeakeable ioy which he would take from vs.

Nor death.) By death wee understand not onely death it selfe, but all those paines that go before it, and terrours which accompany it. There was never life so pleasant, but it hath beene concluded by death: no life so pleasant, but the paines of death shall swallow up all the pleasures thereof. As the seven leane Kine devoured the seven fat, and the seven yeares of famine consumed the fruite of seven yeares of plenty: so shall the dolours and terrours of death eate up all the pleasures and delectations of this wretched life. If wee suffer the pleasures of this life to bewitch us, be sure, the terrours of death shall consound us. It were therefore good that as loseph of Arimathia had his sepulcher in his Garden, so wee season all the pleasures of our life with remembrance of our death, this is summa Philosophia.

Yet

Yet our comfort is, that if we liue in Christ, no terrour of death can separate vs from him; yea, death conioynes vs neerer to the Lord Iesus then wee were before: we see oft-times by experience that the Children of God haue so triumphed in the very dolours of death, and reioyced in the sense of Gods loue, that they haue forgot all their bodily paines. As the top of mount Pisgah was to Moses the place of his death, and the first place, wherein he cuer got a sight of Canaan, so shall death be to the Children of God, where wee lay downe the sight of this world, there shall we take vp the sight of eternall life, which shall neuer bee taken from vs.

Nor Angels.) By Angels heere I vnderstand not elect Angels, for they are not enemies to vs, but ministring spirits for our saluation, but reprobate Angels : for these names of Angels, Principalities, and Powers, are common both to good and euill Angels. And they are so called, partly from the power which GOD hath lent them, and partly from the message wherein he imployes them : for fometime they are fent out as messengers of his wrath to punish the wicked; and so an euill spirit was sent from the Lord to punish Saul : and sometime to exercise the godly; and fo an Angell of Sathan was fent to buffet the Apostle Paul for his humiliation: we are not exempted from their tempting, but prayled be GOD, we are exempted from their tyranny and dominion. Their working in regard of the wicked is espyramans, the efficacie of errour; for the LORD hath given them vp into the hands of Sathan: but their working in regard of the godly, is but miego pos, tentation. Alwaies seeing so long as we live, wee must wrestle against so strong enemies, let vs watch and bee sober; let vs stand with the complete armour of God vpon vs.

Againe we mark here how that our estate in Christ is better than the estate of Adam by his first creation; for then an apostate Angel drew Adam to an apostasie also from God,

Comfort for the godly against death.

Den. 34.1.

Reprobate An gels how they are Gods mes, sengers and to what end.

1.Sã. 16.14

2.Cor.12.7.

Two forts of Sathans operations.

Ephe. 6.11.
In Christ wee are restored to a better estate, then that that Adam had in Paradise,

but

Iohn 17. 12.

How names of power are giuen to reprobate Angels.

Inde verse 6.

Sathan bound with three chaines.

In our Christian warfare our greatest battell is the last. but now no Angell is able to separate vs from the loue of God; the reason is, the Couenant which God made with Adam, was without a mediator; he had the keeping of his owne saluation in his own hand: but the couenant of grace with vs is bound vp in the Mediator Christ Iesus, to whom the Father hath committed vs, that he might redeeme and saue vs; hee hath taken vs into his hand, and none are able to take vs from him; our saluation depends not vpon our selues, it is not in our keeping, but in his, and therefore it is most certaine.

Principalities nor powers.) These names are not to terrifie or afray vs, feeing, as I faid, these reprobate Angels haue no power, but that which is lent and limited of GOD. Therefore Saint Inde faith, that they are reserved in chaines under darkenesse: and here for our comfort wee are to consider, how there are two chaines wherewith they are bound, and other two wherewith they are tormented : the first chaine that bindes them is their own nature; the second is Gods providence: the first restraines them, that they cannot doe the euill which they would; the second restraineth them, that they doe not the euill which they can. being a natural creature, is bounded within the compas of nature, his infatiable malice would do much more euill than by nature he is able to performe, for aboue or contrary to nature he can worke nothing: and againe, many euils is he able to doe by naturall meanes, which the prouidence of God permits him not to do. The tormenting Chaines which are vpon him, are an euill conscience, and the wrath of God: for as hee growes in euill doing, so groweth his conscience worse and worse, and the wrath of God accordingly encreaseth vpon him, with which two hee is continually tormented.

Northings present, nor things to come.) This is a great amplification of our surety, that neither present cuils inflicted vpon vs, nor any euil to come, can separate vs from the loue

of

of God. And hereof we are warned, that all our battailes are neither present nor past, some of them are to come; let vs not waxe secure because of our fore-past victories. When Israel came out of Egypt, one Nation followed them to pursue them, but when they passed Iordan, seuen nations came against them : sure it is, the hindmost battaile will be the heaviest, and our last tentation greatest, the horror of Hell, the rottennesse of the graue, the conscience of sinnes past, the dolours of their present death, all standing vp at one time to impungue our faith, but shall not be able to separate vs from that loue of God wherein stands our life.

Againe, wee are taught here, that Christians are sure of perseuerance, nothing to come can separate vs from the love of God: this is proved first from the nature of GOD, who is faithfull, and will confirme vs vnto the end, perfecting that which he hath begunne in vs : fecondly, from the nature of the feede whereof we are begotten againe, for it is immortall: thirdly, from the nature of that life which by that seede is communicated to vs, it is the life of Christ

which is not now any more subject vnto death.

Neither height, nor depth.) By these I understand, Sathan hath two manner of wayes by which hee wrestles against men: some hee mounts on the charyot of presumption; others he casts down into the deepe of desperation:by prosperitie hee puffes vp many, to make their fall the more shamefull, those tentations which he vsed against our blesfed Sauiour, do wee thinke that he will spare them against other men? hee fets him vp vpon the pinacle of the temple, of purpose, if he could, to have throwne him downe: and againe, tooke him vp to the top of an high mountaine, where, making a shew to him of worldly kingdomes, hee promised to give them if he would fall downe and worship him: and albeit with these tentations hee did not preuaile against our bleffed Sauiour, yet how many in this world are dayly bewitched with them, that without any refufall Hh

Christians are fure of perfeue. rance.

Phil. 1.6.

Sathan hath two armes whereby hee wrestles, the one is prelumption.

Mat. 4. 5

How Sathan tempts to prefumption.

they fall downe and worship. But as Simon Magus, while he assayed to slie from the top of the capitoll vp into Heauen, was throwne downe to his destruction: so shall the prosperitie of those men be their ruine, & their high estate as a pinacle whereupon they shall not continue. Happy is the man whose heart is not exalted against GOD, by any preferment that can come to him vpon the face of the earth: for hee who rising in dignity, riseth also in pride against the Lord, is raised vp as Pharach was, that God may declare his power in casting him downe.

Nor depth.) The other fort of Sathans tentations tende vnto desperation: whom he seeth he cannot puffe vp, hee doth what he can, to cast downe, by seares, perturbations, wrong conceptions, but our comfort is both by the Apostles testimonic, and our experience, we may be cast downe,

but we cannot perish.

Nor any other creature.) Now in the end the Apostle doth draw his speech to the height, his confidence is so great, that not being content with the enumeration of aduersaries which hee hath made, hee desireth all other whatfoeuer, if any other be : for he speaketh this by way of supposition, if there bee yet any other creature than those whome I have named, I am sure, be what they will, they cannot separate vs from the loue of Christ. Here in the last roome, we doe obserue the surety of a Christian about all other men in the world; onely the Christan is fure his estate shall neuer be changed. Worldlings may thinke with Babel in her prosperity, I shall never be moved, and with the rich Glutton promise to themselues many yeeres to come, but they shall be deceived, none of them shall continue in that state wherein presently they stand, the Lord shall drive them from their station as it were with wheeles, and shall roll them like a ball, as hee threatned to Shebna. Pharaoh his pompe shall perish in the Red sea: Nebuchadnezzar shall bee changed from a Monarch of men vnto a companion of Beafts: Manasses from

His other arme is desperation

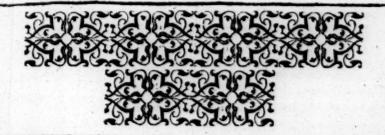
2 Cor. 4.9.

No product fure to control in his estate of the Chassian.

Esay. 47.7. Luke 12.19; No worldling shall abide in the state wherin now hee stands. Esay. 22.18.

from the palace shall goe to the prison, and all the men of the world shall goe from the house to the graue; their beautic and royall pompe shall consume as a Moth, onely the Christian shall stand for euer in that happy vnion and fellowship with God; this is the state of the Christian, this is his life, this is his glory, and from it nothing prefent nor to come, shall euer be able to transchange him. Everlasting prayse therfore beeto the Lord our God, through Iesus Christ. A MEN.

FINIS.



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A TABLE DIRECTING THE

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